

**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI
HUZURIDAGI ILMY DARAJALAR BERUVCHI
DSc.35/30.12.2019.Isl/Tar/F.57.01 RAQAMLI ILMY KENGASH**

O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI

ALIJONOVA GULNOZAXON MUXAMMAD QIZI

**RIZOUDIN IBN FAXRIDDIN “KUTUBI SITTA VA MUALLIFLARI”
ASARINING MANBASHUNOSLIK TAHLILI**

24.00.01 – Islom tarixi va manbashunosligi

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2023

**Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi
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on historical sciences**

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наукам**

Alijonova Gulnozaxon Muxammad qizi

Rizouddin ibn Faxriddin "Kutubi sitta va mualliflari" asarining manbashunoslik
tahlili.....3

Alijonova Gulnozaxon Mukhammad kizi

Analysis of the source study of the work "Kutubi Sitta and its authors" by
Rezauddin ibn Fakhriddin.....23

Алижонова Гулнозахон Мухаммад кизи

Источниковедческий анализ произведения "Кутуби ситта и авторы"
Ризоуддина ибн Фахриддин.....43

E'lon qilingan ishlar ro'yxati

List of published works

Список опубликованных работ47

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Ilmiy rahbar:

Maxsudov Davron Rustamovich

tarix fanlari doktori, professor

Rasmiy opponentlar:

Agzamxodjayeov Saidakbar Saidovich

tarix fanlari doktori, professor

Mirzayev Nasriddin Muxritdinovich

tarix fanlari bo'yicha falsafa doktori (PhD)

Yetakchi tashkilot:

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Dissertatsiya himoyasi O'zbekiston xalqaro islom akademiyasi huzuridagi ilmiy darajalar beruvchi DSc.35/30.12.2019.Isl/Tar/F.57.01 raqamli Ilmiy kengashning 2023-yil "___" avgust soat ___ dagi majlisida bo'lib o'tadi. (Manzil: 100011, Toshkent shahri, A.Qodiriy ko'chasi, 11-uy, Tel.: (99871) 2440056, Faks: (99871) 2440065, e-mail: info@iiu.uz.)

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I.I. Bekmirzayev

Ilmiy darajalar beruvchi ilmiy kengash raisi o'rinbosari, tarix fanlari doktori (DSc), professor

S.A. Rustamiy

Ilmiy darajalar beruvchi ilmiy kengash ilmiy kotibi, filologiya fanlari doktori (DSc), professor

Z.M. Islomov

Ilmiy darajalar beruvchi ilmiy kengash qoshidagi ilmiy seminar raisi, filologiya fanlari doktori, professor

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tarixida “Kutubi sitta” (الكتب الستة), “Sihohi sitta” (Olti ishonchli to‘plamlar) asarlari ko‘plab olimlarning diqqat e‘tiborini tortib kelgan. Ushbu “Olti to‘plam” Payg‘ambar (s.a.v)dan yetib kelgan xabarlarni jamlashdagi eng ishonchli manba ekanligi bilan ajralib turadi. XIX-XX asrlarda Rossiya imperiyasi keng tarqalgan hududlarda musulmon olimlari ushbu to‘plamlarga alohida e‘tibor qaratganlar. Muftiy Rizouddin ibn Faxriddin ham ushbu kitoblarni o‘ziga xos e‘tibor bilan o‘rganib, “Kutubi sitta va mualliflari” (كتب ستته و مؤلفرى) kitobini yozgan. Ushbu asar hadis ilmiga doir ilmiy muhitni ochib berishi va Movarounnahrndan yetishib chiqqan muhaddis olimlarning faoliyatiga alohida to‘xtalishi bilan katta ahamiyatga ega.

Dunyodagi ilmiy-tadqiqot institutlari va markazlarida hadishunoslik va muhaddislar faoliyatiga oid bir qator tadqiqotlar amalga oshirilgan. Ushbu tadqiqotlarda hadis ilmi (علم الحديث), hadis usuli va tarixi, mashhur muhaddislar, sahih to‘plamlarga sharhlar, musnadlar tarixi, isnodlarning vujudga kelishi, Imom Buxoriyning roviylarni o‘rganishdagi shartlari, roviylar tarixi, hadislarning rivoyat shakllari, hadislarni o‘rganish usullari, mo‘jamlar tarixi, sahobalarning hadis o‘rgatishdagi metodi kabi mavzular o‘rganilgan. Mazkur sohadagi tadqiqotlarda Payg‘ambar (s.a.v)ning hadis o‘rgatish uslubi, hadis ilmining yuzaga kelish bosqichlari hamda sahobalarning hadislarni rivoyat qilish usullari ham alohida tadqiq qilingan.

Yangilayotgan O‘zbekistonda hadis sohasini yanada rivojlantirish maqsadida bir qator tarixiy ahamiyatga ega ishlar amalga oshirilmoqda. Xususan, Movarounnahrlik muhaddislarning ilmiy merosini o‘rganish maqsadida Imom Buxoriy xalqaro ilmiy-tadqiqot markazi faoliyati yanada takomillashtirildi hamda Imom Termiziy xalqaro ilmiy tadqiqot markazi tashkil etildi. Samarqandda hadis maktabi o‘z ish faoliyatini boshladi. “Oltin silsila” hadis to‘plami loyihasi doirasida Imom Buxoriyning “Sahih Buxoriy” (صحيح البخارى), Imom Muslimning “Sahih Muslim” (صحيح مسلم), Abu Iso Termiziyning “Jomei Termiziy” (جامع الترمذى) va Abu Dovudning “Sunani Abu Dovud” (سنن ابى داود) to‘plamlari nashr etildi. E‘tiborli jihati yurtimiz muhaddislarining xorijda o‘rganilishiga ham e‘tibor qaratilmoqda. Bu borada, Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asari hadis ilmi, hadis manbalari, mashhur muhaddislarning ilmiy faoliyatini ochib berishda hamda sohadagi faoliyatni izchil davom ettirishda muhim ahamiyatga ega hisoblanadi.

O‘zbekiston Respublikasining 2021-yil 5-iyuldagi “Vijdon erkinligi va diniy tashkilotlar to‘g‘risida”gi Qonuni, O‘zbekiston Respublikasi Prezidentining 2018-yil 16-apreldagi PF-5416-son “Diniy-ma‘rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari, 2017-yil 24-maydagi PQ-2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2017-yil 23-iyundagi PQ-3080-son “O‘zbekiston Respublikasi Vazirlar Mahkamasi huzurida O‘zbekistondagi Islom sivilizatsiyasi

markazini tashkil etish chora-tadbirlari to'g'risida"gi qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" nomli ustuvor yo'nalishiga muvofiq amalga oshirilgan.

Muammoning o'rganilganlik darajasi. Rizouddin ibn Faxriddin ilmiy faoliyati hamisha dunyo miqyosida olimlar va tadqiqotchilar diqqat markazida bo'lgan. Rizouddin ibn Faxriddin hayoti, faoliyati va ilmiy merosi G'arb va Sharq olimlari tomonidan tadqiq etilib, bu bo'yicha ilmiy maqolalar e'lon qilingan.

Tatar olimlaridan: A.Xayrullin, R.Amirxan, R.Xakimov, M.X.Xasanov, M.G.Usmanov, M.Z.Zakiyev, I.K.Zaxidullin, M.I.Axmatjanov, R.Muxametshin¹ va boshqa olimlar olimning hayoti va ilmiy merosi haqida muhim ma'lumotlarni keltirib o'tgan. Turk olimlaridan: O.H.Ozalp, I.Turkog'lu, A.Alp, M.Demirchi, M.H.Qirbashog'lu² va boshqa olimlar tomonidan Rizouddin ibn Faxriddin hayoti va asarlarining qo'lyozma nusxalari bo'yicha tadqiqotlar olib borilgan. O'zbekistonda T.Ziyoyev, I.Karimov, A.Xisomiddin va A.Nabiyev, M.Eshmuhammedova va S.Hasanov³lar tomonidan Rizouddin ibn Faxriddinning asarlari o'zbek tiliga tarjima qilingan.

¹ Хайруллин Ә. Гилимнең кулъязма мирасы. Казан утлари. – Казан: 1984. № 1. 157-162 б.; Равил Әмирхан. Р. Фахреддин мирасын барлау юлында. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 5-13 б.; Хакимов Р. Ижтимагый фикер хакиме. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 14-16 б.; Хәсәнов М.Х. Р. Фахреддин мирасы һәм татар дөнъясы. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 17-24 б.; Госмаһнов М.Г. Ризаэддин Фәхреддин мирасын өйрәнүдәге кайбер мөһим мәсьәләләр. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 24-32 б.; Зәкиев М.З. Ризаэддин Фахреддин һәм халкыбызның килеп чыгышы мәсьәләләре. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 55-76 б.; Заһидуллин И.К. Ризаэддин Фахреддин. Хөкүмәтнең XIX йөзнен икенче яртысындагы милли сәясәт (Риза Фахреддинов мисалында). Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 55-76 б.; Әхмәтжанов М.И. Ризаэддин бине Фәхреддиннең нәсел шәжәрәсе һәм нәселе хақында. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 94-106 б.; Рафик Мухаметшин. Татары и ислам в XX века (ислам в общественной и политической жизни татар и татаристана). Казан: Фан, 2003. – 140 б.

² Ömer Nakan Özalp. Kazan la Istanbul Arasında Bir Alim Rızaeddin Bin Fahreddin. – Istanbul: Dergah Yayınları, 2010. 254 s.; Doç. Dr. İsmail Türkoğlu. Rızaeddin Fahreddin ve Türk Kimliği. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 12-22 s.; Yard. Doç. Dr. Alper Alp. Rızaeddin Fahreddin'in Tarihçiliği. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 23-36 s.; Yard. Doç. Dr. Metin Demirci. İdil-Ural Bölgesi Müslümanlarının Meşhur Müftüsü Rızaeddin Fahreddin'in Edebi Eserlerinin Dili. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 37-130 s.; Prof. Dr. Mehmet Hayri Kırbaçoğlu. Rızaeddin Bin Fahreddin: Akıl İle Kalbi Birleştiren Adam. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 131-174 s.

³ Rizouddin ibn Faxriddin. Ta'lim odobi (nashrga tayyorlovchi va tarjimon Ziyoyev T.). Sharq yulduzi jurnali. 1994. 3-4-sonlar. – T.: G'ofur G'ulom. 139-184 b.; Rizouddin ibn Faxriddin. Ahlu ayol. (Noshir Ilhomjon Karimov) – T.: Cho'lpon, 1994. 20 b.; Rizouddin ibn Faxriddin. Javome al-kalim. (Nashrga tayyorlovchi va tarjimonlar: Abdulloh qori Xisomiddin Xo'ja o'g'li va Nabiyev X.) – T.: Movarounnahr, 2004. 158 b.; Rizouddin ibn Faxriddin. Xulafoi roshidiyn. – T.: Kamalak nashriyoti. - 92 b.; Rizouddin ibn Faxriddin. Mashhur xotinlar. (Tarjimon va so'zboshi muallifi Eshmuhammedova M.) – T.: Navro'z, 2019. - 302 b.; Rizouddin ibn Faxriddin. Muhammad alayhissalom. (Tarjimon va so'zboshi muallifi Hasanov S.). – T.: Ijod, 1991. - 27 b.

“Kutubi sitta” majmuasini yorituvchi tadqiqotlarni quyidagi ikki guruhga ajratish mumkin:

Birinchi guruh “Kutubi sitta” majmuasini tadqiq qilgan *xorijlik* islomshunos va sharqshunos olimlarning tadqiqotlaridan iborat bo‘lib, unga A.Sprenger, I.Goldziher, N.R.Allen, J.Braun, A.Rippon, A.Z.Kumushxonaviy, X.A.Saharonpuriy, A.Muborakfuriy, M.A.Sh.Kashmiriy, M.F.Misriy, Z.A.Tahonaviy, S.Mehmet, M.M.Azamiy, A.Han va B.Totli⁴ kabi olimlarning asarlarida “Sihohi sitta” bo‘yicha ma’lumotlar uchraydi.

Ikkinchi guruhga mavzuga oid ilmiy izlanishlar olib borgan *mahalliy olimlar* sirasiga A.Azizxo‘jayev, U.Uvatov, B.Eshonjonov, U.Alimov, Sh.Boboxonov, I.Usmonov, D.Rahimjonov, D.Muratov, M.Alimova, A.Zohidiy, SH.Umarov, A.Tajiyev, N.To‘rayev⁵ kabilar kiradi. Ular tomonidan hadis ilmi, mashhur muhaddislar va “Sihohi sitta” to‘plamlari tadqiq etilib, dissertatsiya, monografiya, risola hamda maqolalar nashr etilgan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya O‘zbekiston xalqaro islom akademiyasida 2020-2022-yillarda bajarilgan FZ-

⁴ Alois Sprenger. The life of Mohammad from original sources. Presbyterian Mission Press, 1851. 134 p.; Ignaz Goldziher. Muhammedanische Studien. – Niemeer: Helle, 1890. – V. 2. 262 p.; Nikolson Reynold Allen. A literary history of the arabic. – London: 2010. 467 p.; Jonathan Brown. The canonization of al-Bukhari and Muslim. – Boston: Leide, 2007.; Andrew Rippon. Approaches to the history of the interpretation of the Quran. – USA: Gorgies press, 2013.; Ahmed Ziyâeddin Gümüşhânevî. Ramzul hadisi. – İstanbul: Meb Yay, 2021. 415 b.; Halil Ahmad as-Saharonpuriy Bazlul Majhudi fi halli Sunani Abu Dovud. - Bayrut: Dar al-bashar al-islamiyya, 2014. XIV jild. 9560 b.; Muborakfuriy. Tuhfat al-ahvaziy bi sharhi Jome’ at-Termiziy. – Bayrut: Dor al-fayha, 2011 XI jild. 7426 b.; Ahmad Shoh Kashmiriy. Fayz al-boriy ala Sahih al-Buxoriy. – Bayrut: Dor al-kutub al-ilmiyya, 2005. VI jild. – 3765 b. Misriy. Jome’ al-masonid. – Qohira: Maktabat al-mutannabiy, 1941.; Ahmad at-Tahonaviy. E’lo as-sunan. – Bayrut: Dor al-kutub al-ilmiyya, 2001.; Sufi o‘g‘lu Mehmet. Sahih Bukhari ve Tercümesi. – İstanbul: Meb Yay, I-XVI, 1987-1989.; Muhammed Mustafa el-A’zami. Hadis metodolojisi ve edebiyati. – İstanbul: Iz Yayincilik, 2015.; Abdurrahman Han. Kutubi sitta külliyesinde ibadet ve bilgi ilişkisi. Sokarya Üniversitesi Sosyal Bilimler Enstitüsü, 2007.; Basri Tath. Kutubi Sitta’da İsrâ ve Mirâç ile ilgili hadisler. Marmara Üniversitesi Sosyal Bilimler Enstitüsü, Temel İslam Bilimleri, İslami İlimler, Hadis Bilimi Anabilim Dalı, 2000.

⁵ Азизхўжаев А. Свет из глубни веков. – Т.: Шарқ, 1998.; Uvatov U. Alimov U. Imom al-Buxoriy barokati. – T.: Movarounnahr, 2007.; Uvatov U. Movarounnahr va Xuroson olimlarining hadis ilmi rivojida tutgan o‘rni (al-Buxoriy, Muslim, at-Termiziy): Tar. fan. dok. ... diss. Avtoref. – T.: TIU, 2002.; o‘sha muallif. Buyuk muhaddislar: Imom al-Buxoriy, Imom Muslim, Imom at-Termiziy. – T.: O‘zbekiston milliy ensiklopediyasi, 1998. – 63b.; o‘sha muallif. Donolardan saboqlar. – T.: Abdullar Qodiriy nomidagi xalq merosi nashriyoti, 1994. – 94 b.; o‘sha muallif. Imom al-Buxoriy hayoti. – T.: 1998.; o‘sha muallif. Muhaddislar imomi. – T.: Ma’naviyat, 1998.; Eshonjonov B. IX asr Movarounnahr madaniy hayotida Imom al-Buxoriyning mavqei va uning al-Jome’ as-sahih” asaridagi fihiy masalalar: Tar.fan. nomz. ... diss. Avtoref. – T.: TIU, 2001.; Alimov U. Imom al-Buxoriy barakoti. – T.: Movarounnahr, 2007; o‘sha muallif. Sunnat va hadis. – T.: Sharq, 2012.; Imom al-Buxoriy. Al-adab al-mufrad (Adab durdonalari) / Tarjima, muqaddima va izohlar muallifi Boboxonov Sh. – T.: O‘zbekiston, 1990.; o‘sha muallif. Великие мухаддисы о мире и дрижбе между народами (из шест общепризнанных сборников). – T.: 1998.; Najmiddinov Z. “Sahih al-Buxoriy” roviylarining xorijda o‘rganilishiga qisqa nazar // Buxoroning jahon madaniyatidagi o‘rni. Respublika ilmiy-amaliy onlayn konferensiya materiallari. – Buxoro, 2020. – B. 186-191.; Usmonov I. al-Hakim at-Termiziyning “Navodir al-usul” asari hadis va tasavvuf ilmiga oid muhim manba. Tar. fan. nom. ... diss. – T.: TIU, 2005.; Rahimjonov D. Abu Hafs an-Nasafiyning “Kitob al-qandi fi ma’rifat ulamo Samarqand” asari – Samarqandda hadis ilmi tarixi bo‘yicha muhim manba. Tar. fan. nom. ... diss. – T.: TIU, 2003.; Muratov D. Abdulloh as-Subazmuniyning “Kashf al-osor” asari hadis ilmiga oid muhim manba: Tar. fan. nom. ... diss. – T.: TIU, 2008.; Alimova M. Imom ad-Dorimiyning hadis ilmiga qo‘shgan hissasi: Tar. fan. nom. ... diss. – T.: TIU, 2008.; Zohidiy A. Imom al-Buxoriy hadis ilmida tarixiy-tanqidiy usul asoschisi // O‘zbekiston ijtimoiy fanlar, N 12. Toshkent, 1998. – B. 20-22.; Umarov Sh. Abdulhamid Keshiy ilmiy merosining VIII-IX asrlar Movarounnahr hadis ilmi rivojida tutgan o‘rni: Tar. fan. fal. ... diss. – T.: TIU, 2018.; Tajiyev A. Hadislarning diniy aqidaparastlikka qarshi mohiyati: Tar. fan. fal. ... diss. – T.: O‘ZXIA, 2020.; To‘rayev N. Imom Buxoriyning “at-Tarix al-kabir” asari hadis ilmiga oid muhim manba: Tar. fan. fal. ... diss. – T.: O‘ZXIA, 2020.

202002146 – “Markaziy Osiyo mutafakkirlari asarlari asosida buzg‘unchi g‘oyalarga qarshi kurashning ma’rifiy, tarbiyaviy asoslarini o‘zida jamlagan multimedia dasturi hamda mobil ilovasini yaratish” mavzuidagi ilmiy loyiha doirasida amalga oshirilgan.

Tadqiqotning maqsadi Rizouddin ibn Faxriddinning “Kutubi sitta va mualliflari” asari manbashunoslik ahamiyatini ochib berish.

Tadqiqotning vazifalari:

ishonchli hadis to‘plamlarini o‘rganishga doir tadqiqotlardagi o‘ziga xos yondashuvlarni tasniflash;

ma’rifatparvarlik harakatining ta’lim tizimida tutgan o‘rnini ko‘rsatib berish;
jadid taraqqiyparvarlarining hadislardan foydalanish usullarini ilmiy asoslab berish;

olim ilmiy merosining tarixiy ahamiyatini ochib berish;

Rizouddin ibn Faxriddinning ilmiy faoliyati va asarlarini tavsiflash;

“Kutubi sitta va mualliflari” asarining manbaviy asoslarini atroflicha yoritish;

“Kutubi sitta va mualliflari”ning toshbosma nusxalari asosida asarning tarkibiy tuzilishini ko‘rsatib berish;

“Kutubi sitta va mualliflari”da hadis ilmi shakllanish bosqichlarining yoritilish uslubini ochib berish;

Rossiya imperiyasi musulmonlarining hadis sohasi tarixini manbada aks etishini aniqlash hamda ular asosida taklif va tavsiyalar ishlab chiqish.

Tadqiqotning obyekti sifatida Rizouddin ibn Faxriddin va uning “Kutubi sitta va mualliflari” asari olingan.

Tadqiqotning predmetini “Kutubi sitta va mualliflari” asarining toshbosma nusxalari, tarkibiy tuzilishi hamda undagi hadis ilmi shakllanish bosqichlari yoritilish uslubi tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada kompleks yondashuv, ilmiy bilishning dialektik, tarixiylik, mantiqiylik, analiz, sintez va qiyosiy tahlil kabi tadqiqot usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

XX asr boshiga kelib, Rossiyadagi madrasalarda hadisshunoslik fanidan o‘quv adabiyoti yaratishga bo‘lgan intilish sababli Rizouddin ibn Faxriddinning “Kutubi sitta va mualliflari” (کتاب سته و مؤلفاری) asari yozilishiga va natijada Qozonda “Marjoniya”, Orenburgda “Husayniya” va Troitskda “Rasuliya” ta’lim dargohlarida ilk bor turkiy tilda yozilgan asosiy o‘quv qo‘llanmaga aylangani dalillangan;

“Kutubi sitta va mualliflari” asarida Rossiya musulmonlari ilm olish tarixi “Hayrat”, “Dog‘iston”, “Sxolastik” va “Intiboh” (uyg‘onish) nomli davrlarga bo‘lingani hamda ular orasida “Intiboh” davrida Movarounnahr madrasa (مدرسة)lari bitiruvchilari bo‘lgan ma’rifatparvarlar hadis ilmini keng yoyilishi hamda Qur‘on va sunnatni inkor qiluvchilarga qarshi kurashda asosiy tayanch vazifani bajarganligi isbotlangan;

manbada muhaddis Razin ibn Muoviya (vaf. 535/1140) tomonidan Ibn Mojjaning “Sunani ibn Mojja” asaridan ko‘ra Imom Molikning “Al-Muvatto”sida

sahih hadislar nisbatan ko‘pligi uchun “Sihohi sitta” to‘plamiga kiritilgani hamda yangi uslubdagi “At-tajrid as-sihoh as-sitta” (التجريد الصحاح الستة) nomli majmua shakllangani ochib berilgan;

Rizouddin ibn Faxriddin manbada Imom Nasoiy (الإمام النسائي)ning “Sunani Nasoiy”sida Abu Hanifadan rivoyat qilingan sahih hadislar asosida uni ishonchli roviylar qatorida alohida zikr etgani aniqlangan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

Rizouddin ibn Faxriddinning faoliyati tarixiy va ilmiy manbalar asosida tadqiq etilib, u tomonidan yozilgan fiqh, pedagogika, tarix, hadisshunoslik sohalariga oid kitoblari, jumladan “Javome al-kalim” va olimlarning biografik ma’lumotlariga bag‘ishlangan ko‘p jildlik “Asar” nomli asarlari borligi aniqlangan;

Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asarida sahobalardan keyingi roviylarning holi, ishonchliligi, adolati, zobti (bir narsani mahkam ushlab qolish), rivoyatning uzilmay yetib kelishiga ko‘ra hadislarini mutavotir, mashhur va ohodga taqsimlagan hanafiy ulamolarini qo‘llab-quvvatlagani isbotlangan;

“Kutubi sitta va mualliflari” asarining respublika va xorijda saqlanayotgan 10 ta toshbosma nusxalari aniqlanib, ular orasida Tatariston Fanlar akademiyasida № 509 inventar raqamli nusxasi 128 sahifadan iborat bo‘lib, mazkur nusxadan manbaning oxirgi qismida keltirilgan “Asarda nomlari keltirilgan kitob nomlari” deb atalgan qismi tushib qolganligi hamda kutubxonalarda saqlanayotgan 9 nusxasi 135 sahifa holida bizgacha yetib kelganligi dalillangan;

Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asarini yozishda Qur’oni karim va hadisi shariflar bilan birgalikda 175 ta ilmiy-akademik manbalarga tayanganligi bilan XX asrda yozilgan hadisshunoslik sohasiga doir muhim kitoblardan biri ekani asarning manbashunoslik asoslari tadqiqi orqali ochib berilgan.

Tadqiqot natijalarining ishonchliligi “Kutubi sitta va mualliflari” asari O‘zbekiston Respublikasi Fanlar akademiyasining Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti toshbosma fondida № 947, 948, 1017, 3853 inventar raqami ostida to‘rtta nusxasi, O‘zbekiston xalqaro islom akademiyasining manbalar xazinasida № 629 inventar raqami bilan bitta nusxasi, Tatariston Fanlar akademiyasi arxivida № 814, 1037, 121, 486, 509 inventar raqamli beshta nusxasi saqlanayotgani, dalillar bilan asoslangani, 2019-yilda nashr etilgan zamonaviy tatarcha nashriga tayanilgani, zamonaviy qiyosiy-tarixiy usullardan foydalanilgani hamda Sharq va G‘arb islomshunoslik maktablarida shakllangan qator ilmiy tadqiqot usullaridan foydalanilgani, tadqiqot natijalarining vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati unda bayon etilgan Rizouddin ibn Faxriddinning “Kutubi sitta va mualliflari” asari hadisshunoslik sohasini o‘rganishda muhim manba ekanligi borasidagi ilmiy-nazariy xulosalar sohaga oid kelgusi ilmiy tadqiqotlarga asos bo‘lib xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati oliy va o‘rta maxsus ta’lim muassasalarida o‘qitiladigan “Islom tarixi va manbashunosligi”, “Hadisshunoslik”

va “Matnshunoslik” fanlar mazmunini yangi nazariy ishlanmalar bilan boyitishda, sohaga oid fakultativ darslar, seminar mashg‘ulotlari va maxsus kurslarni ishlab chiqishda foydalanish mumkinligi bilan asoslanadi.

Tadqiqot natijalarining joriy qilinishi. Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asari manbashunoslik tadqiqi bo‘yicha tadqiqotning ilmiy-nazariy natijalari asosida:

XX asr boshiga kelib, Rossiyadagi madrasalarda hadisshunoslik fanidan o‘quv adabiyoti yaratishga bo‘lgan intilish sababli Rizouddin ibn Faxriddinning “Kutubi sitta va mualliflari” (كتب سته و مؤلفرى) asari yozilishiga va natijada Qozonda “Marjoniya”, Orenburgda “Husayniya” va Troitskda “Rasuliya” ta’lim dargohlarida ilk bor turkiy tilda yozilgan asosiy o‘quv qo‘llanmaga aylangani dalillangani borasidagi ilmiy xulosalari “Sharq mutafakkirlarining ilmiy merosi”, “Markaziy Osiyo xalqlari madaniyati, diniy an‘ana va urf-odatlari” nomli darslik va o‘quv qo‘llanmalarning mazmuniga singdirilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Din ishlari bo‘yicha qo‘mitaning 2023-yil 15-iyundagi 02-02/1-4739-son ma’lumotnomasi). Natijada, talabalarda “Kutubi sitta va mualliflari” asari hadisshunoslik sohasiga oid asosiy manbalardan ekani to‘g‘risida tasavvur hosil qilish imkonini bergan;

“Kutubi sitta va mualliflari” asarida Rossiya musulmonlari ilm olish tarixi “Hayrat”, “Dog‘iston”, “Sxolastik” va “Intiboh” (uyg‘onish) nomli davrlarga bo‘lingani hamda ular orasida “Intiboh” davrida Movarounnahr madrasa (مدرسة)lari bitiruvchilari bo‘lgan ma’rifatparvarlar hadis ilmini keng yoyilishi hamda Qur‘on va sunnatni inkor qiluvchilarga qarshi kurashda asosiy tayanch vazifani bajarganligini isbotlovchi ilmiy xulosalar O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazi buyurtmasi asosida tayyorlangan “O‘rta asr sharq allomalari va mutafakkirlarining tarixiy-falsafiy merosi” nomli kitobi mazmuniga singdirilgan (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023-yil 8-iyundagi 02/273-son ma’lumotnomasi). Natijada, Rossiyaning shimoliy hududlaridagi hadis ilmi tarixi borasidagi ma’lumotlar ilmiy jamoatchilikka yetib borishiga xizmat qilgan;

manbada muhaddis Razin ibn Muoviya (vaf. 535/1140) tomonidan Ibn Mojjaning “Sunani ibn Mojja” asaridan ko‘ra Imom Molikning “Al-Muvatto”sida sahih hadislar nisbatan ko‘pligi uchun “Sihohi sitta” to‘plamiga kiritilgani hamda yangi uslubdagi “At-tajrid as-sihoh as-sitta” (التجريد الصحاح الستة) nomli majmua shakllangani ochib berilganini isbotlovchi ilmiy xulosalar Imom Termiziy xalqaro ilmiy-tadqiqot markazi tomonidan tayyorlangan “Sunani Termiziy sharhi” kitobining mazmuniga singdirilgan (O‘zbekiston musulmonlari idorasining tasarrufidagi Imom Termiziy xalqaro ilmiy-tadqiqot markazining 2023 yil 12-iyundagi 01-07/87-sonli ma’lumotnomasi). Natijada, Rizouddin ibn Faxriddin tomonidan muhaddis va mujtahid olimlar tadqiq qililib, ulardan ko‘p hadislar rivoyat qilinganligini ochib berishga xizmat qilgan;

Rizouddin ibn Faxriddin manbada Imom Nasoiy (الإمام النسائي)ning “Sunani Nasoiy”sida Abu Hanifadan rivoyat qilingan sahih hadislar asosida uni ishonchli

roviylar qatorida alohida zikr etgani aniqlangani buyurtma asosida tayyorlangan “O‘zbekiston tarixi” telekanalida efirga uzatiladigan “Buyuk yurt allomalari” ko‘rsatuvi ssenariysini tayyorlashda foydalanilgan (O‘zbekiston milliy teleradiokompaniyasining 2021-yil 31-maydagi 02-10-865-sonli ma’lumotnomasi). Natijada, ahli hadislar tomonidan hadislarni qabul qilib olishdagi shartlari orqali islom tarixiga asos solinganligi ochib berilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari jami 13 ta – 2 ta xalqaro va 11 ta respublika ilmiy-amaliy anjumanlarida aprobatsiyadan o‘tgan.

Tadqiqot natijalarining e‘lon qilinganligi. Tadqiqot mavzusi bo‘yicha 23 ta ilmiy ish, shulardan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarida 10 ta maqola, ulardan 8 tasi respublika va 2 tasi xorijiy ilmiy jurnallarda chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati hamda ilovalardan iborat. Dissertatsiyaning hajmi 123 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tanlangan mavzuning dolzarbligi va zarurati asoslanib, tadqiqotning maqsad va vazifalari, o‘rganish obyekti va predmeti aniqlangan. Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilib, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalarning ishonchliligi asoslangan holda ularning ilmiy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi, natijalari, e‘lon qilingan ishlar va dissertatsiyaning tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning **XIX asr oxiri – XX asr boshlarida “Kutubi sitta” majmuasini tadqiq etishning metodologik asoslari** nomli birinchi bobining ilk bandi “*Ishonchli hadis to‘plamlarini o‘rganishga doir tadqiqotlardagi o‘ziga xos yondashuvlar*” deb atalgan. Unda XIX-XX asrlarda “Kutubi sitta”ga oid G‘arb, Sharq hamda O‘zbekistonda amalga oshirilgan tadqiqotlardagi yondashuvlar ochib berilgan. G‘arbda hadis ilmi, sanadlar, muhaddislar hollari va “Kutubi sitta”ga oid ma’lumotlar Villiam Muir (1819-1905), Alois Sprenger (1813-1893), Yulius Vellgauzen (1844-1918), Ignaz Goldziher (1850-1921), Nikolson Reynold Allen (1868-1945), Jonatan Braun (1977) va Robert Martson Speit (1924-2011) kabi g‘arb sharqshunos va islomshunos olimlarining kitoblarida keltirilgan. Ignaz Goldziher tomonidan amalga oshirilgan tadqiqotda “Kutubi sitta”ning ishonchsiz ekanligi borasida keltirgan fikrlari ilmiy asosga ega bo‘lmay, majmua tarkibidagi asarlarning mualliflari bo‘lmish muhaddislarning hadis qabul qilishda o‘ta qattiq va o‘z davri uchun mukammal tartibga rioya qilganligiga yetarli va xolis baho berilmaganligi asoslangan.

Sharqda Ahmad Ziyovuddin Kumushxonaviy (1813-1893), Xalil Ahmad Saharonpuriy (vaf. 1346/1927), Abdurahim Muborakfuriy (vaf. 1354/1935), Muhammad Anvar Shoh Kashmiriy (vaf. 1352/1933), Muhammad Fuad Misriy (vaf. 1382/1962), Zafar Ahmad Tahonaviy (vaf. 1394/1974), So'fi o'g'li Mehmet (vaf. 1408/1987), Muhammad ibn Mustafo A'zamiy (vaf. 1438/2017), Abdurahmon Han va Basriy Totli kabi olimlar tomonidan amalga oshirilgan tadqiqotlarning asosiy maqsadi "Kutubi sitta" to'plamlarini himoya qilish va uning avvalgi mavqeini tiklash bo'lgan. Mazkur tadqiqotchilar tomonidan "Kutubi sitta" to'plamining turli jihatlarini tadqiq qilishga bo'lgan urinishlarning qiymatini tushirmagan holda "Kutubi sitta" majmuasining haligacha tizimli va kompleks tarzda o'rganilmaganligi, uning hadis ilmi, islom tarixi hamda boshqa islom ilmlari va ijtimoiy fanlarga doir manba sifatidagi ahamiyati to'liq yoritib berilmagan.

O'zbekistonda "Kutubi sitta" doirasida amalga oshirilgan tadqiqotlarga: Ubaydulla Uvatovning "Movarounnahr va Xuroson olimlarining hadis ilmi rivojida tutgan o'rni" nomli dissertatsiyasi hadis ilmining tarixiy istilohlari, Imom Buxoriy, Muslim ibn Hajjoj hamda ularning hadis ilmi rivojida tutgan o'rni, Abu Iso Termiziy va uning ilmiy-ma'naviy merosi kabi mavzularni qamrab olgan. Ushbu dissertatsiyaning e'tiborli jihati shundaki, dissertatsiya mustaqillikning ilk o'n yilliklarida yozilgan bo'lib, mustamlaka istibdodi ta'sirida o'z ma'naviy-madaniy merosidan uzoqlashtirilgan millatimiz uchun katta xizmat qilgan. Rahimjonov Durbekning "Abu Hafs Nasafiyning "Al-qand fi zikri ulamoi Samarqand" asari Samarqand hadis ilmi tarixi bo'yicha muhim manba" tadqiqotida islom tarixi manbashunosligi bo'yicha hadislarning Samarqandga kirib kelishi tadqiq qilingan. Bundan tashqari, I.Usmanov, M.Alimova, D.Muratov, O.Davlatov, Sh.Umarov va N.To'rayev dissertatsiyalarida hadis ilmi bilan bog'liq bo'lgan masalalar o'z aksini topib, ularda "Kutubi sitta" to'plamlariga oid ma'lumotlar ham keltirilgan.

"Ma'rifatparvarlik harakatining ta'lim tizimida tutgan o'rni" deb nomlangan ikkinchi bandda Rossiya musulmonlari, jumladan Tatariston va Turkiston mintaqalaridagi ma'rifatparvarlik harakatida ta'lim islohotlari o'rganildi. Shahobiddin Marjoniy (1818-1889), Husaynixon Fayzxoniy (1821-1866), Qayum Nosiriy (1825-1902), Zaynulloh Rasuliy (1833-1917), Fotih Karimiy (1870-1937), Muhammad Zohir Begiyev (1870-1902), Shamsiddin Qultoshiy (1856-1930), Abdurashid Ibrohim (1857-1944), Ismoil Gaspirali (1851-1914), Rizouddin ibn Faxriddin (1858-1936), Abdurauf Fitrat (1886-1938) va Mo'minjon Muhammadjonov (1883-1964) kabi ziyolilar ta'lim tizimidagi islohotlarni o'zlarining oliy maqsadi qilib belgilab olgan hamda mazkur maslakni o'zlarining davriy matbuotlaridagi maqolalari va asarlari vositasida namoyon qilgan. Ma'rifatparvarlar tomonidan ilgari surilgan g'oyalar: madrasalarda o'qitiladigan hoshiya va sharh kabi fanlar dars jadvallaridan olib tashlanishini; Qur'oni karim, hadis, ularning tarjimalari va islom tarixi kabi fanlar o'qitilishini; arifmetika, tarix, jo'g'rofiya, tabobat, handasa, mantiq, falsafa va boshqa dunyoviy fanlarni o'qitishga qarshilik ko'rsatilmasligini; madrasa darslari aniq bir jadval va tartib asosida qayta isloh qilinishi kabilarni qamrab olgan.

Abdurauf Fitrat “Hindistonda bir farangi ila buxorolik mudarrisning jadid maktablari xususida qilg‘on munozarasi” asari (qisqacha “Munozara”) va “Hind sayyohi bayonoti” kabi asarlari orqali ta‘lim olishda zamonaviy ilm-fanga ergashish lozimligini isbotlash bilan birga, o‘zga din vakillarining ilmlaridan bahramand bo‘lish musulmonlarning e‘tiqodiga zarar keltirmasligini isbotlab bergan. Mo‘minjon Muhammadjonovning “Bizda muallimlar” nomli maqolasida har bir millatning taraqqiy etishi pul hamda usuli ta‘limdan xabardor muallimlarga borib taqalishini va agar pul bo‘lmaydigan bo‘lsa, maktablarning moddiy, texnik bazasi zavolga yuz tutishini aytib o‘tgan hamda u boshqa tomondan muallimlar zamonga munosib bo‘lgan ilm-ma‘rifatga ega bo‘lmasalar, usuli ta‘limdan hech qanday naf chiqmasligini qayd etgan.

Birinchi bobning “*Jadid taraqqiyparvarlarining hadislardan foydalanish usullari*” nomli uchinchi bandida Qozon, Kavkaz va Turkistondagi azaldan chuqur ildiz otgan islomiy qadriyatlarni hisobga olgan holda, ushbu o‘lkalardagi musulmonlarga islom dinining asosiy manbalari bo‘lmish Qur‘on va hadislar vositasida insonlarni ratsional tafakkurga undovchi ilmlarni o‘rganishga da‘vat etgan taraqqiyparvarlarning ilmiy meroslaridagi hadislardan foydalanish uslublari ochib berilgan. Bunda Rizouddin ibn Faxriddin, Mahmudxo‘ja Behbudiy (1875-1914), Abdulla Avloniy (1878-1934), Munavvarqori Abdurashidxonov (1878-1931), Abdurauf Fitrat (1886-1938) va G‘oziy Yunus (1887-1942)larning ilmiy meroslaridagi hadislardan foydalanish uslublari murojaat qilingan.

Rizouddin ibn Faxriddin “Oila”, “Namunali axloq”, “Ahlu ayol”, “Tarbiyali ota”, “Tarbiyali ona”, “Tarbiyali xotin”, “Tarbiyali bola”, “Nasihat” (bolalar uchun), “Nasihat” (qiz bolalar uchun), “Nasihat” (balog‘atga yetganlar uchun), “Ilm olish odoblari”, “Shogirdlik odobi” kabi risolalarida hadislardan foydalangan holda musulmon kishining kamolotida axloqning o‘rni va rolini yoritib bergan. Mahmudxo‘ja Behbudiy “Daf‘i taarruz va shubha ajnabiy taomi haqinda” nomli maqolasida, Abdulla Avloniy “Turkiy guliston yoxud axloq” deb atalgan asarida, Munavvarqori Abdurashidxonov “Nikoh to‘g‘risida” nomli maqolasida, Abdurauf Fitrat ham o‘zining “Oila”, “Hindistonda bir farangi ila buxorolik mudarrisning jadid maktablari xususida qilg‘an munozarasi”, “Hind sayyohi bayonoti” hamda “Najot yo‘li” kabi asarlari va boshqa qator maqolalarida, G‘oziy Yunus “Al-ulamo varasat al-anbiyo” nomli maqolasida hadislardan foydalanganligi asoslab berilgan. Jadidlar ilmiy merosining tahlili natijasiga ko‘ra, ular hadislardan quyidagi uslublari orqali foydalangan: Taraqqiyparvarlar Imom Buxoriyning “Sahihi Buxoriy” va Imom Muslimning “Sahihi Muslim” to‘plamlaridagi hadislaridan o‘z kitoblarida iqtiboslar keltirishgan; jadidlar avval muammoli masalani keltirib, unga yechim sifatida hadislarini ishlatgan; hadislar qo‘llanilishida boblarning matn bayoniga qo‘shilib qo‘llanilgan; hadislar - ma‘lum bir mavzu yoritilganda o‘quvchi asarni oson tushunib olishligi uchun asosiy mazmun sifatida olingan; jadidlar ilm haqidagi asarlari va maqolalarida hadislardan germenevtik va strukturaviy metodlar orqali istifoda qilgani namoyon bo‘lgan.

Dissertatsiya tarkibidagi “**Rizouddin ibn Faxriddinning “Kutubi sitta va mualliflari” asari tayanch manbalari**” nomli ikkinchi bobning birinchi bandi

“Olim ilmiy merosining tarixnavisligi” deb nomlangan bo‘lib, unda Rizouddin ibn Faxriddin ilmiy merosini o‘rganishning tarixshunoslik asoslari tadqiq etilib, asosan, uch yo‘nalishdagi manba va adabiyotlarga tayangan holda ochib berilgan. Turk olimlaridan Abdulloh Battal Taymas, Ismoil Turko‘g‘lu, Doktor Alpar Alp, Omar Haqan Ozlap, Metin Demirchim, Mehmet Hayri Qirboshio‘g‘lu, Bunyamin Erul, Turgay Anar, O‘zkan O‘zturk, Marat Kashafuttinov va Ilyas Miftaxov kabi tadqiqotchilarning ishlarida Rizouddin ibn Faxriddin ilmiy merosiga bir tarafdin jadid sifatida, ikkinchi tomondan islom ulamosi sifatida qarash sezilib turadi. Shunga qaramasdan, turk tadqiqotchilarining ko‘pchiligi Rizouddin ibn Faxriddin ijodiy merosini va uning islom ilmlariga oid asarlarini o‘rganishda turkumlashgan va biografik ma‘lumotlarga tayangan holda yondashish lozimligini ta‘kidlashgani asoslangan.

Yuqoridagi tadqiqotchilar orasida Takirdag‘ Namik Kamal universiteti doktori O‘zkan O‘zturkning *“Idil-Ural olimlaridan Rizouddin ibn Faxriddinning Ibn Arabiyga bahosi”* nomli maqolasi avvalida Rizouddin ibn Faxriddinning yashagan davrdagi islohotchilik harakati va uning gazetalardagi faoliyati yoritilgan. O‘zkan O‘zturk Rizouddinning Ibn Arabiyga bo‘lgan munosabatini tahlil qilar ekan, uning tasavvufiy bilimlariga yuksak baho beradi. Shuningdek, O‘zkan O‘zturk Rizouddinning Ibn Arabiy qalamiga mansub asarlari tahlili, fiqhiy tushunchalari, islomiy bilimlari, tasavvufiy qarashlari haqidagi fikrlarini boshqa manbalar bilan solishtirgan holda qiyosiy o‘rgangan. Bundan tashqari, maqolada Rizouddin Ibn Arabiyga nafaqat islom olimi, balki faylasuf sifatida baho bergani ham uning ilmiy merosidagi eng e‘tiborli jihatlardan biri sifatida tadqiq qilingan.

Tataristonlik tadqiqotchilardan B.L.Faritova, A.A.Karabullin, X.A.Yurevich, Yu.A.Bilalovna, G.A.Aleksandrovich, I.R.Lutfulloveh, X.S.Mirsadirovich, K.R.Xadimovich, R.Mardonof, R.Minnullin, S.Rahimov, F.M.Nurulloevich va I.K.Zagudillin kabi olimlar tomonidan amalga oshirilgan tadqiqotlarning asosiy xususiyati shundaki, ularda Rizouddin ibn Faxriddin ilmiy merosi tarixiylik metodi orqali tadqiq qilingan. Tadqiqotlarda olim yaratgan ilmiy-ijodiy maktab tatar xalqining milliy g‘ururi, madaniy merosi va islohotchi sifatida talqin qilinganini ko‘rish mumkin. Shuningdek, Rizouddin ibn Faxriddinning merosi O‘zbekiston ilmiy muhitida ham o‘z o‘rniga egadir. Jumladan, Rizouddin ibn Faxriddinning *“Ta‘lim odobi”* asari T.Ziyoyev, *“Ahlu ayol”* kitobi I.Karimov, *“Javome’ ul-kalim”* asari Abdulloh qori Xisomiddin Xo‘ja o‘g‘li va A.Nabiyev, *“Mashhur xotinlar”* M.Eshmuhamedova, *“Muhammad alayhissalom”* kitobi S.Xasanovlar tomonidan o‘zbek tiliga tarjima qilingan.

“Rizouddin ibn Faxriddinning ilmiy faoliyati va asarlari tavsifi” deb nomlangan ikkinchi bandda Rizouddin ibn Faxriddinning hayot yo‘li, uning ajdodlari, u yashagan davrda ijtimoiy muhit, olimning tafakkur tizimi shakllanishi bosqichlari hamda ilmiy merosi yoritilgan. Tadqiqot jarayonida, Rizouddin ibn Faxriddinning *“Al-asrul jadid”* (Yangi asr), *“Vaqt”*, *“Sho‘ro”*, *“Tarjimon”*, *“Sharqi rus”* va boshqa bir qator gazeta-jurnallarda maqolalari bilan ishtirok etganligi hamda olim *“Vaqt”* jurnalining ilk soni (1905)dan e‘tiboran maqola yozib, ushbu

gazatega berib borgani, bu davrda yozgan maqolalariga ba'zan o'z ismini, ba'zan esa "Yo'ldosh", "Murod" kabi tahalluslarini qo'yib ijod qilgani asoslab berilgan.

Rizouddin ibn Faxriddin ilmiy faoliyati davomida arab va turk tillarida ijod qilgan: Alisher Navoiy (1441-1501), Zahiriddin Muhammad Bobur (1483-1530), Fuzuliy (1494-1556), Mahmud Abdubodiy (1526-1600), Abulg'ozil Bahodirxon (1603-1663), Kotib Chalabiy (1609-1657), Avliyo Chalabiy (1611-1683), Naima (1655 - 1716), Shayx G'olib (1757-1799), Javdat Poshsho (1823-1895), Ahmad Midhat (1844-1912), Shamsiddin Somiy (1850-1904), Jurjiy Zaydon (1861-1914) kabi olimlarning ijod namunalari bahramand bo'lgan.

Rizouddin ibn Faxriddin o'zining qozilik va muftiylik faoliyati davomida fiqhda Abu Hanifaga, aqidada moturidiylikka ergashganini "Mansabi diniyya" asarida: Jamoliddin Afg'oni haqida yoza turib, uning Shahobiddin Marjoniy kabi mo'tadil ahli sunna val jamoa ulamolari kabi fikrlamaganidan afsusda ekanligini qayd etadi; Rizouddin ibn Faxriddin fiqhiy hukmlarni huddi hanafiy ulamolari kabi Qur'oni karim, hadis, ijmo, qiyos va istehsonga bo'lgan; olim: "O'lkamizda faoliyat ko'rsatayotgan har bir imom hanafiy mazhabi bo'yicha fatvo ishlarida Marg'inoniyning "Al-Hidoya" asariga suyanishi lozimdir. Barcha din ishlari vakillari ushbu kitobni bilishlari shartdir"; "Men o'zim ota va onam o'rganganlaridek Abu Hanifaning mazhabidaman", deb zikr qilgan.

Rizouddin ibn Faxriddin 1908-yildan boshlab "Sho'ro" jurnalining asoschisi va bosh muharriri sifatida faoliyat olib borgan. Jurnal 10 yil davomida 239 ta sonda nashr qilingan. Jurnalda 4085 ta maqola, she'r, o'quvchilarning savol-maktublari, hikoya, latifa va boshqa ko'plab materiallar chop etilgan. Bulardan 1380 tasi adabiy, 953 tasi ijtimoiy, 545 tasi tarix, 415 tasi ta'lim, 307 tasi til, 146 ta falsafa, 146 tasi fan, 92 tasi matbuot, 63 tasi san'at, 39 tasi iqtisodga doir maqolalar edi. Bu maqolalarning 3000 ga yaqini turk dunyosining adabiy, tarixiy hamda ijtimoiy hayotiga oid maqolalar hisoblangan. Shuningdek, Rizouddin ibn Faxriddin "Javome al-kalim", "Kutubi sitta va mualliflari", "Tarbiyali ona", "Shogirdlik odobi", "Oila", "Mashhur xotinlar" kabi 14 ta qo'lyozma va 70 ta toshbosma asarlar hamda 410 dan ortiq maqolalarni meros qilib qoldirgan.

Ikkinchi bobning "Kutubi sitta va mualliflari"ning manbaviy asoslari tahlili" deb nomlangan uchinchi bandida Rizouddin ibn Faxriddinning "Kutubi sitta va mualliflari" asari manbaviy asoslari o'rganildi. "Kutubi sitta va mualliflari" asariga asos bo'lib xizmat qilgan manbalar quyidagicha tasniflandi:

1. Qur'oni karim oyatlari bo'lib, Rizouddin ibn Faxriddin asardagi mavzularning mohiyatini chuqurroq ochib berish maqsadida Qur'on oyatlaridan foydalangan. Asarda, Qur'onning Toha surasi 25-28-oyatlari, An'om surasi 164-oyati, Oli Imron surasi 31-oyati qo'llanilishi asarda keltirilgan masalalarni tushunarli qilib yoritilishida muhim ahamiyatga ega bo'lgan.

2. Manbalarda keltirilgan hadis ilmiga oid rivoyatlar "Kutubi sitta va mualliflari" asarida ilmiy muloqotga kiritilib, mazkur ilmni rivojlantirishga xizmat qilgan. Jumladan:

نَضَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا شَيْئًا، فَبَلَّغَهُ كَمَا سَمِعَهُ قَرَبٌ مُبَلِّغٍ أَوْ عَى مِنْ سَامِعٍ

Bizdan ne narsani eshitgan bo'lsa uni o'shanday boshqa bir kishiga yetkazgan insonni Alloh yorlaqasin;

اَكْتُبُوا لِأَبِي فَلَانَ - "Falon hadisni yozib olinglar" kabi hadislar asarning mazmunini ochib berishda muhim ahamiyatga ega bo'lgan.

3. "Kutubi sitta va mualliflari" da nomlari keltirilgan va foydalanilgan kitoblar ham asarning manbaviy asoslarini tashkil qiladi.

Yusuf ibn Abdulloh ibn Abdulbarning "Al-istiab fi ma'rifat al-asxab" (الاستيعاب في معرفة الأصحاب), Suyutiyning "At-tahafat as-saniya fil-ahadis al-qudusiya (التحافات السنية في الأحاديث القدسية), Imom Buxoriyning "Al-adab al-mufrad", Muhammad ibn Darveshning "Asniy al-mutolib fi ahadis muxtalafa al-murotib" (أسنى المطالب في أحاديث مختلفة المراتب), Hamid ibn Muhammad Xattobiyning "Ulum al-hadis fi sharhi Sahih al-Buxoriy (علوم الحديث في شرح صحيح البخاري), Muhammad ibn Tohirning "Al-Jome' bayna kitabi Abi Nasr al-Kalaboziy va Abiy Bakr al-Isfahoniy" (الجامع بين كتابي أبي نصر الكلاباذي وأبي بكر الأصبهاني), Ahmad ibn Abdullohning "Xulosotu tazhiyb tahziyb al-kalom fi asma'i ar-rijol" (خلاصة تذهيب تهذيب الكلام في أسماء الرجال) kabi asarlar kitobning bob va fasllarida keltirilgan mavzularni yoritib berishga hizmat qilgan. "Kutubi sitta va mualliflari" asarida nomlari zikr qilingan va iqtibos keltirilgan kitoblar soni umumiy qilib hisoblanganda 175 tadan iborat bo'lgan. Bu esa, Rizouddin ibn Faxriddin mazmunan boy, ilmiy ma'lumotlarni o'zida mujassam qilgan "Kutubi sitta va mualliflari" asarini ilmiy-nazariy asoslarga tayangan holda qiyosiy va tanqidiy uslubda tizimli yozganligini ko'rsatadi.

4. "Kutubi sitta va mualliflari" da mo'tabar olimlarning nomlarini zikr qilinishi asarning yozilishida muhim ahamiyatga ega bo'lgan jihatlardan biri deyish mumkin. Asarda 136 ta olimlar qayd qilingan bo'lib, ular: Yaxyo ibn Main, Abd ibn Humayd, Abdulg'ani al-Bahroni kabilardir. Ular turli soha vakillari: muhaddis, faqih, tafsirshunos, tarixchi, arab tili filologi, tasavvuf, geograf, tarjimai hol asarlar mualliflari, mazhab egalari bo'lib, ulardan muhaddislar - 79 ta, faqihlar - 26 ta, tafsirshunoslar - 9 ta qolganlari boshqa soha vakillari hisoblangan.

Tadqiqotning uchinchi bobi "**Kutubi sitta va mualliflari**" asarining **manbashunoslik tadqiqi**" deb nomlanib, uning birinchi bandi "*Kutubi sitta va mualliflari*" asarining toshbosma nusxalari va tarkibiy tuzilishi" deb atalgan. Mazkur bandda "Kutubi sitta va mualliflari" asarining O'zbekiston va Tataristondagi toshbosma nusxalari hamda tarkibiy tuzilishi ochib berilgan. Rizouddin ibn Faxriddinning "Kutubi sitta va mualliflari" asari 1910-yilda Orenburgdagi "Vaqt" nashriyotida chop etilgan. Asarning O'zbekiston Respublikasi Fanlar akademiyasining Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti toshbosma fondida №. 947, 948, 1017, 3853 inventar raqami ostida, O'zbekiston xalqaro islom akademiyasining manbalar xazinasida №. 629 inventar raqami bilan Tatariston Fanlar akademiyasi arxivida №. 814, 1037, 121, 486, 509 inventar raqamli jami 10 ta toshbosma nusxasi saqlanmoqda. Kitob 135 varoq va har sahifasi 15-20 satrdan iborat.

Rizouddin ibn Faxriddin asarni an'anaviy, tanqidiy, tahliliy va qiyosiy uslublardan foydalangan holda yozgan. Asarning kirish qismida an'anaviy basmala

– “Rahmon va Rahim bo‘lgan Alloh nomi bilan” iborasidan so‘ng رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي “*Ey Robbim, mening qalbimni keng qil. Mening ishimni oson qil. Tilimdagi tugunni yechgin. So‘zimni anglasinlar*” (Qur‘on: Toha surasi, 25-28) oyatlari keladi. “Kutubi sitta va mualliflari” asari olti qismga: hadyam, kirish, boblar, xotima, fihrist, ilovalarga bo‘linib ochib berilgan.

Birinchi qism – hadyamda Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asarini yozishdan maqsadini bayon qilgan.

Ikkinchi qism – kirishda asarning qanday tartibda tuzilishi: “Kutubi sitta (Olti ishonchli to‘plam) va ularning mualliflari” haqida gapirishdan oldin qisqa tarzda: “Hadis” ilmi haqida biroz bo‘lsa-da, bahs etishga hojat bor. Zero “Hadis” ilmi to‘g‘risida bo‘lgan bu bahslar bilan tanishib chiqilmaydigan bo‘lsa, olti ishonchli to‘plam va ularning mualliflari xususida yozilgan narsalardan umid qilganimizcha foyda ololmaymiz. Shuning uchun bu o‘rinda bir necha boblarga bo‘lib hadis ilmi haqida quyida muxtasar suratda bo‘lsa-da, bir qadar bahslar yoziladi” kabi mulohazalar bilan boshlangan. Kirish qismining so‘ngida “Amallar niyatlarga ko‘radir. Har kimga niyat qilganigina bo‘ladi” hadisi sharifi keltiriladi.

Uchinchi qism – boblar bo‘lib, asar XX bob va o‘n uch fasldan tarkib topgan. Asarning “Hadis va sunnat, ularning yozilishi” deb nomlanuvchi ilk bobi asosan hadis ilmining fazilati haqida bayon etilgan. Ushbu bobda, Qur‘oni Karimdan keyingi ikkinchi manba sifatida “*hadis va sunnat*”, hadislarning bizgacha etib kelishi va yozib olinishi, hadislarning turlari: *xabari mutavotir, xabari mashhur va xabari ohod* kabi ma‘lumotlar beriladi.

To‘rtinchi qism – asarning xotimasi bo‘lib, Qur‘oni karim va hadisi shariflar naqadar kerakli ilm ekanligi va bu xususda Rasululloh (s.a.v.)dan hadislar orqali misollar keltirilib, “Kutubi sitta va mualliflari” asariga xulosa qilingan.

Beshinchi qism – asarning fihristi ya‘ni mundariyasi bo‘lib, unda hadyamdan boshlab xotimagacha bo‘lgan mavzular va fasllar qaysi betda joylashganligi yozilgan.

Oltinchi qism – ilovalar bo‘lib, u uch fasldan tarkib topgan. Birinchi faslda, asardagi nashr jarayonida xato bosilgan so‘zlar va ularning to‘g‘ri shakli, ikkinchi faslda, kitobda nomlari keltirilgan kishilarning ismlari, uchinchi faslda, manbada zikr qilingan kitoblar nomlari keltirilgan.

Uchinchi bobning “*Kutubi sitta va mualliflari*”da hadis ilmi shakllanish bosqichlarining yoritilishi” deb nomlangan ikkinchi bandida hadislarning tartiblangan, tasniflangan va ishonchli hadislarni jamlagan manbalargacha yetib kelish jarayoni uch asrni o‘z ichiga olishi, ushbu uch asr davomida hadis manbalarining shakllanishi to‘rt bosqichda amalga oshganligi qayd etilgan.

Birinchi bosqich “rivoyat” bosqichi bo‘lib, lug‘atda “rivoyat” (الرواية) “sug‘ormoq, suv boshiga borib, to‘ygunicha suv ichmoq” ma‘nolarini bildiradi. Istilohda “rivoyat” xabar va hadislarni sanadi bilan boshqa roviyga yetkazgan kishiga nisbat berish ma‘nosini anglatadi. Mazkur davr Rasululloh (s.a.v.) va sahobalar davrini o‘z ichiga oladi.

Payg‘ambar (s.a.v.) davrlarida “rivoyat” bosqichi sahobalarning u zotdan eshitganlarini boshqa sahobalarga yetkazishlari, eshitmaganlarini esa bir-birlaridan

o'rganishlari shaklida bo'lgan. Rizouddin ibn Faxriddin "Kutubi sitta va mualliflari" asarida mazkur bosqich hamda hadis rivoyat qilgan sahobalar haqida quyidagi ma'lumotlarni keltirgan: "Rasululloh (s.a.v.) vafot etganda sahobalar soni 124 ming bo'lgan. Ulardan ba'zi sahobalar ko'p, ba'zilari o'rtacha hajmda, yana ba'zilari kam hadis rivoyat qilganlar. Umuman hadis rivoyat qilmagan sahobalar yuqoridagilarga nisbatan ko'proqdir". Sahobalar orasida ko'p hadis rivoyat qilganlar guruhiga "Abdulloh ibn Umar (2630 ta), Abu Hurayra (2286 ta), Anas ibn Molik (5374 ta), mo'minlar onasi Oisha (2210 ta), Abdulloh ibn Abbos (1660 ta), Jobir ibn Abdulloh (1540 ta), Abu Said al-Hudriy (1170 ta) va boshqalar kiradi.

Ikkinchi bosqich "kitobat" davri bo'lib, "kitobat" (الكتابة) so'zi "yozmoq, yozish bilan belgilamoq" ma'nosini anglatadi. Mazkur so'z istilohda sahoba va tobeinlar davrida hadislarning yozma shaklini anglatadi. Bu jarayon hijriy birinchi asr o'rtalaridan, shu asrning oxirlariga qadar bo'lgan muddatni qamrab olgan.

Uchinchi bosqich "tadvin" davri bo'lib, "tadvin" (التدوين) so'zi lug'atda "yozmoq, to'plamoq, jamlamoq" ma'nolarini anglatadi. Istilohda esa "tadvin" hadis matnlarini tasniflamasdan yozib qo'yishni bildiradi. Sahobalarning ba'zilari yoki ulardan hadis o'rgangan ayrim tobeinlar hadislarni yod olib, sahifalarga yozib olganlar. Ushbu davr I/VII asrning oxiri – II/VIII asrning boshlarini qamrab oladi.

To'rtinchi bosqich "tasnif" davri bo'lib, u lug'atda (التصنيف) "tartibga solish" ma'nosini bildiradi. Istilohda esa hadislarni bir joyga jamlab, mavzulariga ko'ra tartiblashga aytiladi. Tasnif davri II/VIII asrning o'rtalari va III/IX asrni o'z ichiga qamrab oladi. II/VIII asrning birinchi yarmida tadvinning keng tarqalishi natijasida deyarli barcha hadislar yozib olindi va hadis yozgan olimlarning ko'pchiligi o'zlari to'plagan hadislarni alohida bir kitobda jamlagan. Tasniflanmagan hadislarni topish va ulardan foydalanish juda qiyin bo'lgan. Shuning uchun ham hadislarni tasniflash hijriy 130-140/767 yillar atrofida boshlangan. Olimlar tomonidan mazkur davr hadis ilmining "oltin davri" deb ham e'tirof etiladi.

Uchinchi bobning "*Rossiya musulmonlari va hadis ilmi tarixining manbada aks etishi*" deb nomlangan uchinchi badda Rossiya imperiyasi tarkibidagi mustamlaka hududlarning islom ilmlari tarixi va rivojlanish bosqichlari yoritib berilgan. Imperiyaning janubiy hududlarida islom ilmlari: tafsir, kalom, hadis va aqida kabi sohalar o'zining uzoq tarixiga ega bo'lsa-da, uning shimoliy hududlarida mazkur sohalarining rivojlanib ketishi o'ziga xos qiyinchiliklar bilan ro'y bergan. Rizouddin ibn Faxriddinning "Kutubi sitta va mualliflari" asari hadis ilmi bilan birgalikda Rossiya musulmonlarining hadis tarixini yoritib bergani ochib berilgan.

Rizouddin ibn Faxriddin "Kutubi sitta va mualliflari" asarida: "Rossiya musulmonlarining ilm tarixlari bizning taftishimizga ko'ra "Hayrat davri", "Dog'iston davri", "Sxolastik davri" va "Intiboh (uyg'onish) nomli davrlarga bo'linadi"⁶, - deb 1552-yildan – XX asr boshiga qadar bo'lgan Rossiya imperiyasi musulmonlarining islom ilmlarini olish tarixi ochib berilgan.

⁶ Rizouddin ibn Faxriddin. Kutubi sitta va mualliflari. O'zRFA ShI. R. 947/53-varaq.

“Birinci davr – “Hayrat davri” deya nomlagani ushbu davr 1552-yildan XVII asr boshlarigacha bo‘lgan muddatni qamrab olgan. Ivan Grozniy tomonidan 1552-yilda Idil-Ural mintaqasining bosib olinishi natijasida musulmonlar din erkinligiga to‘la ega bo‘lmagan, islom dini rasmiy din sifatida hukumat tarafidan tan olinmagan

Ikkinchi davr – “Dog‘iston davri” bo‘lib, XVII asrdan 1743-yilgacha bo‘lgan muddatni o‘z ichiga oladi. Mazkur paytda Rossiyaning shimoliy hududlaridagi musulmonlar ilm olish maqsadi bilan mashaqqatli yo‘lga chiqadi. Xalq yoshlarni Dog‘iston taraflarga islom ilmlarini o‘rganishi uchun yuborgan.

Uchinchi davr – “Sxolastik davr” deb nomlanib, u 1743-yildan XIX asr boshlarigacha bo‘lgan muddatni qamrab olgan. Mazkur paytda boshqird urushlari yakunlangan. Sahro xalqlari Rossiya tobeligiga qabul qilinganligi sababli Turkiston bilan Rossiya o‘rtasida tijorat yo‘llari ochilib, karvonlar yura boshlagan. Bundan foydalangan Rossiya musulmonlari ilm talabida Buxoro tomonlarga safar qila boshlaganlar”⁷ - deb yozadi Rizouddin ibn Faxriddin manbada. Mazkur davrning o‘ziga xos xususiyati shundan iborat bo‘ldiki, Rossiyaning shimoliy qismlaridagi talabalar Hijoz, Madina va Misr kabi ilm markazlariga safar qilish bilan birgalikda, Buxoro hamda Samarqand madrasalarida ham ta‘lim olgan. Ushbu davrning o‘ziga xos xususiyati shunda ediki, Kavkaz va Tataristondan boshqa shaharlarga yuborilgan talablar soni kamligi bilan ajralib turgan.

To‘rtinchi davr – “Intiboh davri” (uyg‘onish davri) deb nomlanib, mazkur paytda islom ilmlari inqirozga yuz tuta boshlagan edi. Rizouddin ibn Faxriddin: “Talabalar islomning asosiy manbalari bo‘lmish Qur‘oni karim va hadisi shariflarni o‘rganish uchun Buxoro, Hijoz va Misr diyorlariga safarlar qildilar. Ilmi toliblarning ba‘zi qismlari fan va maorifning jadidlari bo‘lganligi sababli, ular o‘z mamlakatlariga qaytganlaridan so‘ng umumiy bir intibohga sabab bo‘ldilar”⁸ – deb yozgan. Ushbu davr XIX asr o‘rtalari va XX asr boshini qamrab olgan. Mazkur paytda ko‘p sonli talabalar Qur‘on va hadis ilmlarini chuqur o‘rganish bilan birgalikda zamonaviy fan sohalarini egallagan holda o‘z yurtlari (Tatariston va Kavkaz – G.Alijonova)ga qaytib, bid‘at va xurofotlardan holi bo‘lgan ta‘lim tizimini joriy qilgan.

XULOSA

Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asarining ilmiy-amaliy tadqiqi va tadqiqotning maqsad va vazifalaridan kelib chiqib, quyidagi xulosalarga kelindi.

1. XIX-XX asrlarda amalga oshirilgan “Kutubi sitta” doirasidagi tadqiqotlar mintaqa nuqtai nazaridan uch guruhga bo‘lib o‘rganildi: 1) G‘arbda sharqshunos va islomshunos olimlar: Villiam Muir, Alois Sprenger, Yulius Vellgauzen, Ignaz Goldziher va boshqalar tomonidan amalga oshirilgan tadqiqotlarda “Kutubi sitta”

⁷ Rizouddin ibn Faxriddin. Kutubi sitta va mualliflari. O‘zRFA ShI. R. 947/54-varaq.

⁸ O‘sha asar. 55-varaq.

to'plamlarini obro'sizlantirish maqsadida tanqidiy ruhda tadqiq qilingan. 2) Sharqning islomshunos olimlari: Ahmad Ziyouddin Kumushxonaviy, Xalil Ahmad Saharonpuriy Abdurrahim Muborakfuriy, Muhammad Anvar Shoh Kashmiriy, Muhammad Fuad Misriy va boshqa islomshunos ulamolari tomonidan olib borilgan tadqiqotlar "Kutubi sitta" majmuasini himoya qilish va ularning avvalgi darajasini mustahkamlashdan iborat bo'lgan. 3) O'zbekistonda amalga oshirilgan tadqiqotlarda ham hadis sohasi va "Kutubi sitta" to'plamlari va mashhur muhaddislarning ilmiy faoliyati tizimli va kompleks tarzda o'rganilmagan. Shu bois, XX asr boshida yozilgan Rizouddin ibn Faxriddinning "Kutubi sitta va mualliflari" asari hadis ilmi va muhaddislar tarixini kompleks o'rganishda muhim manbalardan biri bo'lgan.

2. XIX asr oxiri – XX asr boshlarida ma'rifatparvarlik harakati Rossiyaning mustamlaka qilingan hududlarida keng yoyildi. Mazkur jarayon Tataristonda Shahobiddin Marjoniy, Husaynixon Fayzxoniy, Qayum Nosiriy, Zaynulloh Rasuliy, Fotih Karimiy, Muhammad Zohir Begiyev, Shamsiddin Qultoshiy, Abdurashid Ibrohim, Ismoil Gaspirali va Rizouddin ibn Faxriddin kabi ziyolilar diqqat markazida ta'lim islohoti doimo birinchi darajali masala sifatida turdi. Turkistonda Mahmudxo'ja Behbudiy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, Is'hoqxon Ibratlar faoliyatining asosiy maqsadida o'lkadagi ta'lim tizimini Yevropa darajasiga olib chiqish hamda zamonaviy fanlarni islom ilmlari bilan o'zaro hamohanglikda o'rgatish edi. Ular ta'limdagi an'anaviy uslubdan voz kechib, yangi usul va metodlarni qo'llash orqali Movarounnahrni qaytadan ilm hamda sivilizatsiya markazi bo'lishini xohlagan. Mazkur qadriyat xalqning ijtimoiy-siyosiy hayotida muhim ahamiyat kasb etgan.

3. Ma'rifatparvarlarning siyosiy, ijtimoiy va madaniy faoliyatlaridagi o'ziga xos xususiyati shunda ediki, ular bir jihatdan dunyoviy fanlarni, ikkinchi jihatdan islom arkonlarini mustahkam egallab, o'z faoliyatlarida keng qo'llagan. Rizouddin ibn Faxriddin, Mahmudxo'ja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat va G'oziy Yunus kabi ma'rifatparvarlar o'zlarining qator asarlarida, milliy va davriy matbuot sahifalarida chop etilgan maqolalarida, fikr-mulohazalarining islomiy qadriyatlarga muvofiq ekanligini isbotlash uchun doimiy tarzda hadislariga murojaat qilib borgan hamda hadislardan ijtimoiy muammolarga yechim sifatida foydalangan.

4. XIX asr oxiri – XX asr boshlarida Rossiya hududining ilmiy muhitida o'zining alohida o'rniga ega bo'lgan ziyolilardan biri Rizouddin ibn Faxriddin edi. Olimdan keng qamrovli ilmiy meros: 14 ta qo'lyozma va 70 ta toshbosma asarlari hamda 410 dan ortiq maqolalar qoldi. U tarix, pedagogika, siyosat, huquq, falsafa sohalarida qalam tebratish bilan birgalikda islom ilmlari fiqh, hadis, dinshunoslik, islom tarixi va qur'onshunoslik sohalariga oid ilmiy tadqiqotlari bilan dunyo olimlari e'tibor markazida bo'lib keldi. Turk, tatar hamda o'zbek ziyolilari tomonidan Rizouddin ibn Faxriddinning kitoblari, davriy matbuotlardagi bir qator maqolalari tadqiq qilindi. Olimning hayoti va ilmiy merosining tarixnavislik asoslari qo'lyozmalar va zamonaviy manbalarga tayanilganligi bilan alohida ajralib turadi.

5. Rizouddin ibn Faxriddin Rossiya imperiyasining shimoliy hududlaridagi musulmon oilasida 1858-yilda dunyoga keldi. Olimning tafakkur tizimi shakllanishi 3 bosqichga bo‘lib o‘rganildi: 1) Rizouddinning oilasidagi ilk ta‘limi; 2) Tataristondagi madrasalardagi tahsil yillari; 3) mustaqil izlangan ilm sohalari. Olim mudarris, qozi, muftiy kabi lavozimlarda faoliyat olib borishi bilan birgalikda, “Sho‘ro” jurnalining asoschisi bo‘ldi. Rizouddin ibn Faxriddin “Javome al-kalim”, “Kutubi sitta va mualliflari”, “Tarbiyali ona”, “Shogirdlik odobi”, “Oila”, “Mashhur xotinlar” kabi 70 dan ortiq asarlar yozib qoldirdi.

6. “Kutubi sitta va mualliflari”ning manbaviy asoslari tahlili natijasiga ko‘ra, asarning manbaviy asoslari guruhlariga bo‘lib tasniflangan: 1) Qur‘oni karim oyatlari va hadis ilmiga oid bo‘lgan hadislar; 2) Asarning yozilishida foydalanilgan ilmiy-akademik manbalar bo‘lib, ular 175 ta asarni tashkil qiladi; 3) “Kutubi sitta va mualliflar”da nomlari qayd qilinib, ulardan iqtiboslar keltirilgan olimlarga Yaxyo ibn Main, Abd ibn Humayd, Abdulg‘ani Bahroni, Abu A‘vona Isfaroiniy, Abdulg‘ani ibn Abu Said al-Umariy, Abdulloh ibn Muborak, Abdulloh ibn Sa‘d ibn Hamza, Abdurazzoq San‘oniy va Abu Hanifa kabi 136 ta olimlar zikr qilinganligi aniqlangan.

7. Rizouddin ibn Faxriddin “Kutubi sitta va mualliflari” asarida o‘rganilgan mavzular keng qamrovli bo‘lib, hadis ilmi bilan bog‘liq bo‘lgan ko‘plab jihatlarni o‘z ichiga olganligi bilan qimmatlidir. Asarning tarkibiy tuzilishi shuni ko‘rsatadiki, olim o‘z davriga qadar mavjud bo‘lgan mavzuga oid naqliy va aqliy ma‘lumotlarni mujassamlashtirgan manbalarni umumlashtirgan. Unda hadis va sunnatning mazmuni, hadis ilmining fazilati, hadis usuli, sahobalar, tobeinlar, mashhur mujtahidlar, hadislarini yozib olish haqida izn va moneliklar, “Kutubi sitta” asarlari va ularning mualliflari, “Kutubi sitta”dan keyin yozilgan asarlar birgalikda mukammal holga keltirilgan. Muallif o‘zigacha bo‘lgan sohaga oid manbalarni qiyosiy va tanqidiy o‘rganib, o‘z tajribasiga tayangan holda hadis asoslarini belgilab beruvchi va hadis ilmini o‘zida jamlagan hadisshunoslikka oid yaxlit kitobni yozishga muvaffaq bo‘lgan.

8. Asarda hadis manabalari shakllanish bosqichlarining yoritilishini bayon qilish jarayonida, mazkur asarda hadis manbalarining 4 bosqichda shakllangani aniqlandi. Birinchi bosqich “rivoyat” bosqichi bo‘lib, Payg‘ambar (s.a.v.) hayotlarida “rivoyat” - odatda, sahobalarning u zotdan eshitganlarini yetkazishlari, eshitmaganlarini bir-birlaridan o‘rganishlari shaklida bo‘lgan. Ikkinchi bosqich “kitobat” davri bo‘lib, sahobalar tomonidan hadislarini unutilib ketishini oldini olish maqsadida sahifalar yozilgan. Uchinchi bosqich “tadvin” bo‘lib, mazkur muddatda hadislar kitob shaklida jamlangan. Bu faoliyatni birinchi bo‘lib, Umaviylar davlatining Misr shahri voliysi Abdulaziz ibn Marvon (vaf. 86/705) boshlab bergan. To‘rtinchi bosqich “tasnif” davri hisoblanadi. Unda mavzulariga ko‘ra yozilgan kitoblarga “Jome”, “Sunan”, “Musannaf” “Muvatto” va “Asar” nomlari berilganligi ko‘rsatib o‘tilgan.

9. “Kutubi sitta va mualliflari” asari XX asr boshlaridagi ijtimoiy va madaniy muhit shart-sharoitlaridan kelib chiqqan holda yozilgan asarlardan biridir. Manbada hadis ilmi, sahih to‘plamlar bilan birgalikda Rossiya musulmonlarining

ilm olish tarixlari va mazkur bosqichlarda hadis ilmi keng yoyilish davri yoritilganligi asarning mazmunini yanada boyitgan. Rossiya musulmonlari ilm olish tarixi asosan to'rt: "Hayrat davri", "Dog'iston davri", "Sxolastik davri" va "Intiboh (uyg'onish) nomli davrlarga bo'linganligi asarning tarixiylik tamoyilidan kelib chiqqan holda tizimli tadqiq qilinganligini belgilab beradi. Shu bilan birgalikda, mazkur davrlar tarixida Buxoro madrasalarining darsliklari hamda hadis adabiyotlari haqida ma'lumotlarni o'z ichiga olganligi va XIX asr oxiri – XX asr boshlaridagi diniy muhit haqida kerakli ma'lumotlarni aks ettirganligi bilan alohida ahamiyat kasb etadi.

Tadqiqot jarayonida olingan natija va xulosalardan kelib chiqib, quyidagi taklif va tavsiyalar ilgari surildi:

1. Rizouddin ibn Faxriddining "Kutubi sitta va mualliflari" asari "Sihohi sitta" muhaddislari faoliyatini yoritib berishda muhim manbaligidan kelib chiqib, "Sihohi sitta" mualliflari faoliyati va ularning darajalari" nomli monografiya tayyorlash;

2. O'zbekiston xalqaro islom akademiyasi hamda Bulg'or islom akademiyasi bilan hamkorlikda "XX asr boshida hadis ilmining o'rganilishi: jadidlar misolida" nomli xalqaro konferensiya tashkil etish;

3. O'zbekiston xalqaro islom akademiyasi huzuridagi Malaka oshirish markazi va uning mintaqaviy filiallarida imom-hatiblar va imom-noiblari uchun tashkil qilinadigan o'quv darslariga "Hadislardan hukm olish usullari va zamonaviy talqinlari" nomli maxsus qo'llanma chop etish maqsadga muvofiq.

**SCIENTIFIC COUNCIL UNDER DSc.35/30.12.2019.IsI/Tar/F.57.01 FOR
AWARDING SCIENTIFIC DEGREES AT THE INTERNATIONAL
ISLAMIC ACADEMY OF UZBEKISTAN**

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN

ALIJONOVA GULNOZAKHON MUKHAMMAD KIZI

**ANALYSIS OF THE SOURCE STUDY OF THE WORK “KUTUBI SITTA
AND ITS AUTHORS” BY REZAUDDIN IBN FAKHRIDDIN**

24.00.01 – History and source study of Islam

**ABSTRACT OF DISSERTATION
OF THE DOCTOR OF PHILOSOPHY (PhD) ON HISTORICAL SCIENCES**

Tashkent–2023

The topic of the Doctor of Philosophy (PhD) dissertation on historical sciences was registered by the Supreme Attestation Commission under B2020.4.PhD/Tar874.

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Scientific consultant:	Makhsudov Davron Rustamovich doctor of historical sciences, professor
Official opponents:	Agzamkhodjayev Saidakbar Saidovich doctor of historical sciences, professor Mirzayev Nasriddin Muxritdinovich Candidate of historical sciences
Leading organization:	National University of Uzbekistan

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The dissertation can be found at the information Resource Center of the International Islamic Academy of Uzbekistan (Registered number № 136). (Address: 100011, Tashkent, A.Kadiri street, 11. Telephone: (99871) 244-00-56; fax: (99871) 244-00-65; e-mail: info@iiu.uz)

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I.I. Bekmirzayev

Chairman of Scientific Council for awarding academic degree, doctor of historical (DSc), professor

S.A. Rustami

Secretary of Scientific for awarding academic of degree, doctor of philology (DSc), professor

Z.M. Islamov

Chairman of Scientific Seminar under the Scientific Council for awarding academic degree doctor of philology, professor

INTRODUCTION (Annotation of doctoral dissertation (PhD))

Relevance and necessity of the dissertation topic. In world history, the works of “Kutubi sitta” (الكتب الستة), “Sihohi sitta” (Six reliable collections) have attracted the attention of many scholars. This “Six Collection” is distinguished by the fact that it is the most reliable source for compiling the works that came down from the Prophet. Muslim scholars paid special attention to these collections in the areas where the Russian Empire spread in the XIX-XX centuries. Mufti Rezauddin ibn Fakhridin also studied these books with special attention and wrote the book “Kutubi sitta and its authors” (كتب ستته و مؤلفرى). This work is of great importance as it reveals the scientific environment of the science of hadith and focuses on the activities of muhaddith scholars who grew up in Movarounnahr.

Some studies on the activities of hadith studies and muhaddith have been carried out in research institutes and centers around the world. In these studies, the science of hadith (علم الحديث), the method and history of hadith, famous muhaddiths, commentaries on authentic collections, the history of musnads, the creation of isnads, Imam Bukhari’s conditions for studying narrators, the history of narrators, forms of narration of hadith, methods of studying hadith, topics such as the history of mosques, the method of the companions in teaching hadith were studied. In the research in this field, the method of teaching hadith of the Prophet, the stages of the emergence of the science of hadith, and the methods of narration of hadith by the companions were also studied separately.

Several historically important works are being carried out to further develop the field of hadith in modernized Uzbekistan. In particular, to study the scientific heritage of muhaddith from Movarounnahr, the activities of the Imam Bukhari International Scientific Research Center were further improved, and the Imam Termizi International Scientific Research Center was established. In Samarkand, the school of hadith began its work. As part of the “Golden series” hadith collection project, Imam Bukhari’s “Sahih Bukhari” (صحيح البخارى), Imam Muslim’s “Sahih Muslim” (صحيح مسلم), Abu Isa Termizi’s “Jamei Termizi” (جامع الترمذى) and Abu Dawud’s “Sunan Abi Dawud” (سنن ابى داود) collections were published. An important aspect is the study of our country’s founders abroad. In this regard, the work of Rezauddin ibn Fakhridin “Kutubi sitta and its authors” is important in revealing the science of hadith, the sources of hadith, and the scientific activities of famous muhaddiths, as well as in the consistent continuation of activities in the field.

The Law of the Republic of Uzbekistan “On Freedom of Conscience and Religious Organizations” of July 5, 2021, the Decree of the President of the Republic of Uzbekistan No. PF-5416 of April 16, 2018 “Measures to fundamentally improve the activities of the religious and educational sphere on” dated January 28, 2022, No. PF-60 “On the Development Strategy of New Uzbekistan for 2022-2026”, No. PQ-2995 dated May 24, 2017 “On measures to further improve the system of preservation, research, and promotion of ancient written sources”, No. PQ-3080 dated June 23, 2017 “Establishment of the Center

of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan This thesis serves to a certain extent in the implementation of the tasks defined in the decisions of “On Measures”.

Compliance of the research with the priorities of the Republic’s science and technology development.

The study was carried out following the priority direction of development of science and technology of the Republic I: “Formation of a system of innovative ideas in the social-legal, economic, cultural, spiritual, and educational development of the information society and the democratic state and ways of their implementation”.

Level of study of the problem. The scientific activity of Rezauddin ibn Fakhriddin has always been the center of attention of scientists and researchers worldwide. The life, activities and scientific heritage of Rezauddin ibn Fakhriddin have been researched by Western and Eastern orientalisks and Islamic scholars, and scientific articles have been published on it.

Tatar scientists: R.Amirkhan, R.Khakimov, M.Kh.Khasanov, M.G.Usmanov, M.Z.Zakiev, I.K.Zakhidullin, M.I.Akhmatzhanov¹ and other scientists gave important information about the scientist's life and scientific heritage. From Turkish scientists: O.H.Ozalp, I.Turkoglu, A.Alp, M.Demirchi, M.H.Kirbashoglu² and other scholars conducted research on manuscript copies of the life and works of Rezauddin ibn Fakhriddin. In Uzbekistan, the works of Rezauddin ibn Fakhriddin were translated into Uzbek by T.Ziyoyev, I.Karimov, A.Nabiyev, M.Eshmuhammedova and S.Hasanov³.

1 Хайруллин Э. Гилимнең кулъязма мирасы. Казан утлари. – Казан: 1984. № 1. 157-162 б.; Равил Эмирхан. Р. Фахреддин мирасын барлау юлында. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 5-13 б.; Хакимов Р. Ижтимагый фикер хакиме. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 14-16 б.; Хәсанов М.Х. Р. Фахреддин мирасы һәм татар дөнъясы. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 17-24 б.; Госмаънов М.Г. Ризаэддин Фәхреддин мирасын өйрәнүдәге кайбер мөһим мәсьәләләр. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 24-32 б.; Зәкиев М.З. Ризаэддин Фахреддин һәм халкыбызның килеп чыгышы мәсьәләләре. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 55-76 б.; Заһидуллин И.К. Ризаэддин Фахреддин. Хөкүмәтнең XIX йөзнен икенче яртысындагы милли сәясәт (Риза Фахреддинов мисалында). Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 55-76 б.; Әхмәтжанов М.И. Ризаэддин бине Фәхреддиннең нәсел шәжәрәсе һәм нәселе хақында. Ризаэддин Фәхреддин: мирасы һәм хәзерге заман. Фәнни конференция материаллары. – Казан: 2003 ел. 94-106 б.; Рафик Мухаметшин. Татары и ислам в XX века (ислам в общественной и политической жизни татар и татаристана). Казан: Фан, 2003. – 140 б.

2 Omer Hakan Ozalp. Kazan la Istanbul Arasinda Bir Alim Rizaeddin Bin Fahreddin. – Istanbul: Dergah Yayinlari, 2010. 254 s.; Doç. Dr. İsmail Türkoğlu. Rızaeddin Fahreddin ve Türk Kimliği. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 12-22 s.; Yard. Doç. Dr. Alper Alp. Rızaeddin Fahreddin'in Tarihçiliği. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 23-36 s.; Yard. Doç. Dr. Metin Demirci. İdil-Ural Bölgesi Müslümanlarının Meşhur Müftüsü Rızaeddin Fahreddin'in Edebi Eserlerinin Dili. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 37-130 s.; Prof. Dr. Mehmet Hayri Kırbaçoğlu. Rızaeddin Bin Fahreddin: Akıl İle Kalbi Birleştiren Adam. Kazanlı Yenilikçi Âlimler Cilt 2. – Istanbul: 2014. 131-174 s.

3 Rizouddin ibn Faxriddin. Ta'lim odobi (nashrga tayyorlovchi va tarjimon Ziyoyev T.). Sharq yulduzi jurnali. 1994. 3-4-sonlar. – T.: G'ofur G'ulom. 139-184 b.; Rizouddin ibn Faxriddin. Ahlu ayol. (Noshir Ilhomjon Karimov) – T.: Cho'lpon, 1994. 20 b.; Rizouddin ibn Faxriddin. Javome ul-kalim. (Nashrga tayyorlovchi va tarjimonlar: Abdulloh qori Xisomidin Xo'ja o'g'li va Nabiyev X.) –T.: Movarounnahr, 2004. 158 b.; Rizouddin ibn Faxriddin. Xulafoi roshidiyn. – T.: Kamalak nashriyoti. - 92 b.; Rizouddin ibn Faxriddin. Mashhur xotinlar. (Tarjimon va so'zboshi muallifi Eshmuhammedova M). – T.: Navro'z, 2019. - 302 b.; Rizouddin ibn Faxriddin. Muhammad alayhissalom. (Tarjimon va so'zboshi muallifi Hasanov S.). – T.: Ijod, 1991. - 27 b.

Studies covering the “Kutubi sitta” complex can be divided into the following two groups:

The first group consists of the studies of foreign islamic and oriental scholars who studied the “Kutubi sitta” complex, including A.Sprenger, I.Goldziher, N.R.Allen, J.Brown, A.Rippon, A.Z.Kumushkhanavi, X.A.Saharonpuri, A.Mubarakfuri, M.A.Sh.Kashmiri, M.F.Misriy, Z.A.Tahonaviy, S.Mehmet, M.M.Azami, A.Han and B.Totli⁴ information on “Sihohi sitta” can be found in the works of scientists such as.

The second group includes A.Azizkhojayev, U.Uvatov, B.Eshonjonov, U.Alimov, Sh.Boboxhonov, I.Usmonov, D.Rahimjonov, D.Muratov, M.Alimova, A.Zohidiy, SH.Umarov, A.Tajiyev, N.Torayev⁵ includes the like. They researched the science of hadith, famous muhaddiths and “Sihohi sitta” collections, and published dissertations, monographs, treatises and articles.

Relation of the topic of the dissertation to the plans of research work of the higher education institution where the dissertation was completed. The dissertation was completed at the International Islamic Academy of Uzbekistan within the framework of the 2020-2022 scientific project FZ-202002146 –

⁴ Alois Sprenger. The life of Mohammad from original sources. Presbyterian Mission Press, 1851. 134 p.; Ignaz Goldziher. Muhammedanische Studien. – Niemeer: Helle, 1890. – V. 2. 262 p.; Nikolson Reynold Allen. A literary history of the arabic. – London: 2010. 467 p.; Jonathan Brown. The canonization of al-Bukhari and Muslim. – Boston: Leide, 2007.; Andrew Rippon. Approaches to the history of the interpretation of the Quran. – USA: Gorgies press, 2013.; Ahmed Ziyâeddin Gümüşhânevî. Ramzul hadisi. – İstanbul: Meb Yay, 2021. 415 b.; Halil Ahmad as-Saharonpuriy Bazlul Majhudi fi halli Sunani Abu Dovud. - Bayrut: Dar al-bashar al-islamiyya, 2014. XIV jild. 9560 b.; Muborakfuriy. Tuhfat al-ahvaziy bi sharhi Jome' at-Termiziy. – Bayrut: Dor al-fayha, 2011 XI jild. 7426 b.; Ahmad Shoh Kashmiriy. Fayz al-boriy ala Sahih al-Buxoriy. – Bayrut: Dor al-kutub al-ilmiyya, 2005. VI jild. – 3765 b. Misriy. Jome' al-masonid. – Qohira: Maktabat al-mutannabiy, 1941.; Ahmad at-Tahonaviy. E'lo as-sunan. – Bayrut: Dor al-kutub al-ilmiyya, 2001.; Sufi o'g'lu Mehmet. Sahih Bukhari ve Tercümesi. – İstanbul: Meb Yay, I-XVI, 1987-1989.; Muhammed Mustafa el-A'zami. Hadis metodolojisi ve edebiyati. – İstanbul: Iz Yayincilik, 2015.; Abdurrahman Han. Kutubi sitta külliyesinde ibadet ve bilgi ilişkisi. Sokarya Üniversitesi Sosyal Bilimler Enstitüsü, 2007.; Basri Tath. Kutubi Sitta'da İsrâ ve Mirâç ile ilgili hadisler. Marmara Üniversitesi Sosyal Bilimler Enstitüsü, Temel İslam Bilimleri, İslami İlimler, Hadis Bilimi Anabilim Dalı, 2000.

⁵ Азизхўжаев А. Свет из глубни веков. – Т.: Шарқ, 1998.; Uvatov U. Alimov U. Imom al-Buxoriy barokati. – T.: Movarounnahr, 2007.; Uvatov U. Movarounnahr va Xuroson olimlarining hadis ilmi rivojida tutgan o'rni (al-Buxoriy, Muslim, at-Termiziy): Tar. fan. dok. ... diss. Avtoref. – T.: TIU, 2002.; o'sha muallif. Buyuk muhaddislar: Imom al-Buxoriy, Imom Muslim, Imom at-Termiziy. – T.: O'zbekiston milliy ensiklopediyasi, 1998. – 63b.; o'sha muallif. Donolardan saboqlar. – T.: Abdullar Qodiriy nomidagi xalq merosi nashriyoti, 1994. – 94 b.; o'sha muallif. Imom al-Buxoriy hayoti. – T.: 1998.; o'sha muallif. Muhaddislar imomi. – T.: Ma'naviyat, 1998.; Eshonjonov B. IX asr Movarounnahr madaniy hayotida Imom al-Buxoriyning mavqei va uning al-Jome' as-sahih" asaridagi fiqhiy masalalar: Tar.fan. nomz. ... diss. Avtoref. – T.: TIU, 2001.; Alimov U. Imom al-Buxoriy barakoti. – T.: Movarounnahr, 2007; o'sha muallif. Sunnat va hadis. – T.: Sharq, 2012.; Imom al-Buxoriy. Al-adab al-mufrad (Adab durdonalari) / Tarjima, muqaddima va izohlar muallifi Boboxonov Sh. – T.: O'zbekiston, 1990.; o'sha muallif. Великие мухаддисы о мире и дрижбе между народами (из шест общепризнанных сборников). – T.: 1998.; Najmiddinov Z. “Sahih al-Buxoriy” roviylarining xorijda o'rganilishiga qisqa nazar // Buxoroning jahon madaniyatidagi o'rni. Respublika ilmiy-amaliy onlayn konferensiya materiallari. – Buxoro, 2020. – B. 186-191.; Usmonov I. al-Hakim at-Termiziyning “Navodir al-usul” asari hadis va tasavvuf ilmiga oid muhim manba. Tar. fan. nom. ... diss. – T.: TIU, 2005.; Rahimjonov D. Abu Hafs an-Nasafiyning “Kitob al-qandi fi ma'rifat ulamo Samarqand” asari – Samarqandda hadis ilmi tarixi bo'yicha muhim manba. Tar. fan. nom. ... diss. – T.: TIU, 2003.; Muratov D. Abdulloh as-Subazmuniyning “Kashf al-osor” asari hadis ilmiga oid muhim manba: Tar. fan. nom. ... diss. – T.: TIU, 2008.; Alimova M. Imom ad-Dorimiyning hadis ilmiga qo'shgan hissasi: Tar. fan. nom. ... diss. – T.: TIU, 2008.; Zohidiy A. Imom al-Buxoriy hadis ilmida tarixiy-tanqidiy usul asoschisi // O'zbekiston ijtimoiy fanlar, N 12. Toshkent, 1998. – B. 20-22.; Umarov Sh. Abdulhamid Keshiy ilmiy merosining VIII-IX asrlar Movarounnahr hadis ilmi rivojida tutgan o'rni: Tar. fan. fal. ... diss. – T.: TIU, 2018.; Tajiyev A. Hadislarning diniy aqidaparastlikka qarshi mohiyati: Tar. fan. fal. ... diss. – T.: O'ZXIA, 2020.; To'rayev N. Imom Buxoriyning “at-Tarix al-kabir” asari hadis ilmiga oid muhim manba: Tar. fan. fal. ... diss. – T.: O'ZXIA, 2020.

“Creating a multimedia program and a mobile application that includes the basics of education and educational struggle against destructive ideas based on the works of Central Asian thinkers”.

The purpose of the study. Rezauddin ibn Fakhridin’s work “Kutubi sitta and its authors” reveals the importance of source studies.

The tasks of the research:

Classification of specific approaches in research on the study of reliable hadith collections;

To show the place of the Enlightenment movement in the educational system;

Scientific justification of the methods of using hadiths by the progressives of modern times;

Revealing the historical significance of the scientist’s scientific heritage;

Description of the scientific activities and works of Rezauddin ibn Fakhridin;

Comprehensive coverage of the sources of the work “Kutubi sitta and its authors”;

To show the structural structure of the work based on the lithographic copies of “Kutubi sitta and its authors”;

Systematization of the illumination of the stages of the formation of hadith science in “Kutubi sitta and its authors”;

Determining the source of the history of the hadith field of the Muslims of the Russian Empire and developing proposals and recommendations based on them.

The object of the research is the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhridin.

The subject of the study was is the lithographic copies of the work “Kutubi sitta and its authors”, its structural structure and the method of highlighting the stages of the formation of the science of hadith in it.

Research methods. The dissertation uses research methods such as complex approach, dialectical, historical, logical, analysis, synthesis, and comparative analysis of scientific knowledge.

The scientific novelty of the research is as follows:

By the beginning of the 20th century, in order to create educational literature on the subject of hadith studies in madrasas in the central parts of the Russian Empire, Rizauddin ibn Fakhridin’s work “Kutubi sitta and its authors” (کتب سنّہ و مؤلفری) was written and as a result, it became the main educational literature written in Turkish for the first time in the science of hadith in educational centers such as “Marjaniya” in Kazan, “Husayniya” in Orenburg, “Rasuliya” in Troitsk;

in the work “Kutubi sitta and its authors” the history of Russian Muslim education is divided into periods called “Hirat”, “Dagestan”, “Scholastic” and “Renaissance” and during the “Renaissance” Movarounnahr madrasah (مدرسة) it has been proven that enlightened people who are graduates of have plaed a key role in spreading the science of hadith and fighting against those who deny the Qur’an and the Sunnah;

in the source, muhaddith Razin ibn Muaviya (d. 535/1140) said that Imam Malik's "Al-Muwatta" had more authentic hadiths than Ibn Mojja's "Sunani ibn Mojja" and that it was included in the collection of "Sihihi Sitta" in a new style. It was determined that a complex named "At-tajrid as-sihah as-sitta" (التجريد الصحاح السنة) was formed;

in the source, Rizoudin ibn Fakhriddin mentioned him separately among the reliable narrators based on authentic hadiths narrated from Abu Hanifa in Imam Nasa'i's "Sunani Nasa'i" (سناني نساوي) revealed.

The practical results of the study are as follows:

the activity of Rizaiddin ibn Fakhriddin was researched based on historical and scientific sources, and the books written by him on fiqh, pedagogy, history, and hadith studies, including "Jawame ul-kalim" and the multi-volume works "Asar" dedicated to the biographical information of scientists;

in the work "Kutubi sitta and authors" it is proved that the Hanafi scholars who divided the hadiths into mutawatir, popular and ahod according to the condition, reliability, justice, zobti (holding firmly to something) of the narrators after the companions, according to the continuity of the narration;

as a result of the research, 10 lithographic copies of the work "Kutubi sitta and its authors" kept in the republic and abroad were identified, among them in Tatarstan Academy of Sciences number 509 inverter digital copy consists of 128 pages, from which the part called "The names of the books mentioned in the work" mentioned in the last part of the work has been omitted, and it has been proved that the 9 copies kept in libraries have reached us in the form of 135 pages;

Rezaiddin ibn Fakhriddin relied on 175 scientific-academic sources together with the Holy Qur'an and hadiths in writing the work "Kutubi sitta and its authors", and it was proved by the research of the sources of the work that it is one of the important books in the field of hadith studies written in the 20th century.

The reliability of the research results. The work "Kutubi sitta and its authors" is in the fund of the Institute of Oriental Manuscripts named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan No. Four copies under inverter numbers 947, 948, 1017, and 3853, are in the resource treasury of the International Islamic Academy of Uzbekistan one copy with inverter number 629, in the archive of the Tatarstan Academy of Sciences 814, 1037, 121, 486, 509 inverter numbered five copies are preserved, based on evidence, based on the modern Tatar edition published in 2019, modern comparative-historical methods are used and scientific research methods developed in Eastern and Western schools of Islamic studies are used, research it is explained by the confirmation of the results by authorized organizations.

The scientific and practical significance of research results. The scientific significance of the results of the research is explained by the fact that the scientific-theoretical conclusions about the fact that the work "Kutubi sitta and its authors" of Rezaiddin ibn Fakhriddin is an important source for studying the field of hadith studies, and serve as the basis for future scientific research in the field.

The practical significance of the research results is to update the content of subjects such as “Islamic history and source studies”, “Hadith studies”, “Hadith method”, “Hadith history”, “Textual studies”, “Movarounnahr scholars” taught in higher and secondary special educational institutions. It is based on the fact that it can be used in the enrichment of theoretical developments, and the development of field-related facultative classes, seminars, and special courses.

Implementation of research results. Based on the scientific-theoretical results of research on the source studies of the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhridin:

By the beginning of the 20th century, in order to create educational literature on the subject of hadith studies in madrasas in the central parts of the Russian Empire, Rizauddin ibn Fakhridin’s work “Kutubi sitta and its authors” (كتب سننه و مؤلفه) was written and as a result, it became the main educational literature written in Turkish for the first time in the science of hadith in educational centers such as “Marjaniya” in Kazan, “Husayniya” in Orenburg, “Rasuliya” in Troitsk to become academic literature were included in the content of textbooks and training manuals entitled “Scientific heritage of Eastern thinkers”, “Culture, religious traditions and customs of the peoples of Central Asia” (Reference No. 02-02/1-4739 dated June 15, 2023, of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, it allowed students to imagine that the work “Kutubi sitta and its authors” is one of the main sources in the field of hadith studies;

in the work “Kutubi sitta and its authors” the history of Russian Muslim education is divided into periods called “Hirat”, “Dagestan”, “Scholastic” and “Renaissance” and during the “Renaissance” Movarounnahr madrasah (مدرسة) it has been proven that enlightened people who are graduates of have played a key role in spreading the science of hadith and fighting against those who deny the Qur’an and the sunnah Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan was included in the content of the book “Historical-philosophical heritage of medieval Eastern scholars and thinkers” prepared based on the order (Reference No. 02/273 dated June 8, 2023, of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan). As a result, information about the history of hadith science in the northern regions of Russia served to reach the scientific community;

in the source, muhaddith Razin ibn Muaviya (d. 535/1140) said that Imam Malik’s “Al-Muwatta” had more authentic hadiths than Ibn Mojja’s “Sunani ibn Mojja” and that it was included in the collection of “Sihohi Sitta” in a new style. It was determined that a complex named “At-tajrid al-sihah al-sitta” (التجريد الصحاح السنة) was formed Imam Tirmizi International Research Center incorporated into the content of the book “The Commentary of Sunani Termizi” prepared by (Reference No. 01-07/87 dated June 12, 2023, of the Imam Termizi International Research Center under the authority of the Office of Muslims of Uzbekistan). As a result, Abu Hanifa was recognized by Rizauddin ibn Fakhridin as a muhaddith and mujtahid, and served to reveal that many hadiths were narrated from him;

in the source, Rizoudin ibn Fakhridin mentioned him separately among the reliable narrators based on authentic hadiths narrated from Abu Hanifa in Imam Nasa'i's "Sunani Nasa'i" (سناني نساوي) revealed was used in the preparation of the scenario of the program "Great Country Scholars" (Reference No. 02-10-865 dated May 31, 2021, of the National Television and Radio Company of Uzbekistan). As a result, it was revealed that the history of Islam was founded by the people of hadiths through the conditions of receiving hadiths.

Approval of research results. The results of this research have been approved at a total of 12 – 2 international and 10 national scientific-practical conferences.

Publication of research results. 23 scientific works on the topic of research, including 11 articles in scientific publications recommended for publishing the main scientific results of doctoral dissertations of the Supreme Attestation Commission of the Republic of Uzbekistan, 9 of which were published in national and 2 foreign scientific journals.

The structure and size of the dissertation. The composition of the dissertation consists of an introduction, three chapters, a conclusion, a list of used literature, and appendices. The total volume of the dissertation is 123 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, based on the relevance and necessity of the chosen topic, the goals and objectives of the research, and the object and subject of study are defined. The relevance of the research to the priority directions of the development of science and technology of the republic is shown, and the scientific novelty and practical results of the work are described. Based on the reliability of the obtained results, their scientific and practical importance is revealed. Information on the implementation of research results, approval of the work, results, published works, and the structure of the dissertation is presented.

The first chapter of the dissertation is called "**Methodological foundations of the research of the "Kutubi sitta" complex in the late XIX – early XX centuries**" and its first paragraph are called "*Specific Approaches to the Study of reliable hadith collections*". It reveals the approaches of the research carried out in the West, East, and Uzbekistan regarding "Kutubi sitta" in the XIX-XX centuries. In the West, the science of hadith, sanads, cases of muhaddiths and information about "Kutubi sitta" William Muir (1819-1905), Alois Sprenger (1813-1893), Julius Wellhausen (1844-1918), Ignaz Goldziher (1850-1921), Nicholson Reynold Allen (1868-1945), Jonathan Brown (1977) and Robert Martson Speight (1924-2011) are cited in books by Western Orientalists and Islamic scholars. In the research carried out by Ignaz Goldziher, the opinions given about the unreliability of "Kutubi sitta" do not have a scientific basis, but the authors of the works in the collection, the muhaddiths, followed a very strict and perfect order for their time in accepting hadiths. It is explained that a sufficient and unbiased assessment was not given.

In the East, Ahmad Ziyovuddin Kumushkhanavi (1813-1893), Khalil Ahmad Saharonpuri (d. 1346/1927), Abdurrahim Mubarakfuri (d. 1354/1935), Muhammad Anwar Shah Kashmiri (d. 1352/1933), Muhammad Fuad Misri (d. 1382) /1962), Zafar Ahmed Tahonaviy (d. 1394/1974), Sufi son Mehmet (d. 1408/1987), Muhammad ibn Mustafa Azami (d. 1438/2017), Abdurahman Khan and others the main goal of research carried out by scientists was to protect the collections of “Kutubi sitta” and to restore its former status. Without diminishing the value of the efforts made by these researchers to research various aspects of the “Kutubi sitta” collection, the fact that the “Kutubi sitta” complex has not yet been systematically and comprehensively studied, its hadith science, Islamic history, and other sources of Islamic sciences and social sciences. It is noted that its importance has not been fully explained.

Among the researches carried out in Uzbekistan within the framework of “Kutubi sitta”: Ubaydulla Uvatov’s dissertation entitled “The role of the scholars of Movarounnahr and Khurasan in the development of the science of hadith” historical revolutions of the science of hadith, Imam Bukhari, Muslim ibn Hajjaj and their role in the development of the science of hadith, Abu Isa covers topics such as Tirmidhi and his scientific and spiritual legacy. The remarkable aspect of this dissertation is that it was written in the first decades of independence, and it served our nation, which was alienated from its spiritual and cultural heritage under the influence of colonial rule. Rahimjonov Durbek’s study “Abu Hafsa Nasafi’s work “Al-qand fi zikri ulamoi Samarkand” is an important source for the history of Samarkand hadith science” researched the entry of hadiths into Samarkand in the field of Islamic history source studies. In addition, in the dissertations of I.Usmanov, M.Alimova, D.Muratov, O.Davlatov, Sh.Umarov and N.Torayev, issues related to the science of hadith were reflected, and in them “Kutubi sitta” information about collections is also presented.

The second paragraph, entitled “*The Role of the Enlightenment Movement in the educational system*”, studied the educational reforms of the Enlightenment movement of Russian Muslims, including the regions of Tatarstan and Turkestan. Shahabeddin Marjani (1818-1889), Husaynkhan Faizkhani (1821-1866), Qayum Nasiri (1825-1902), Zaynullah Rasuli (1833-1917), Fatih Karimi (1870-1937), Muhammad Zahir Begiev (1870-1902), Shamsiddin Kultashiy (1856-1930), Abdurashid Ibrahim (1857-1944), Ismail Gaspirali (1851-1914), Rezauddin ibn Fakhriddin (1858-1936), Abdurauf Fitrat (1886-1938) and Mominjon Muhammadjanov (1883-1964) they set reforms in the education system as their highest goal and expressed this concern through articles and works in their periodicals. The ideas put forward by the enlightened people: that the subjects taught in madrasahs, such as frame and comment, should be removed from the curriculum; teaching such subjects as the Holy Qur’an, hadith, their translations, and the history of Islam; that there is no opposition to the teaching of arithmetic, history, geography, medicine, geometry, logic, philosophy, and other worldly sciences; madrasa classes were reformed based on a specific schedule and order.

Abdurauf Fitrat proved the need to follow modern science in education through his works such as “The Discussion of Modern Schools by a Bukhara Mudarris with a Farangi in India” (shortly “Discussion”) and “Statement of an Indian Tourist” has proved that enjoying the knowledge of religious representatives does not harm the faith of muslims. Mominjon Muhammadjanov’s article entitled “Teachers in us” mentioned that the progress of every nation goes back to teachers who are aware of money and the method of education, and if there is no money, the material and technical base of schools will suffer, and he on the other hand, he noted that if the teachers do not know worthy of the times, no benefit will come from methodical education.

In the third paragraph of the first chapter entitled “*How modern progressives use hadiths*”, taking into account the deep-rooted Islamic values in Kazan, the Caucasus and Turkestan, Muslims in these countries are taught the sciences that encourage people to think rationally through the Qur’an and hadiths, which are the main sources of Islam. Methods of using hadiths in the scientific heritage of the progressives who called for learning are revealed. Rezauddin ibn Fakhridin (1859-1936), Mahmudhoja Behbudi (1875-1914), Abdulla Avloni (1878-1934), Munavvarqori Abdurashidkhanov (1878-1931), Abdurauf Fitrat (1886-1938) and Ghazi Yunus (1887-1942) applied to the methods of using hadiths in the scientific heritage.

Rezauddin ibn Fakhridin “Family”, “Exemplary morals”, “Ahlul woman”, “Educated father”, “Educated mother”, “Educated wife”, “Educated child”, “Advice” (for children), “Advice” (for daughter), “Admonition” (for adults), “Etiquette of learning”, “Etiquette of discipleship” in his treatises, using hadiths, explained the place and role of morality in the maturity of a Muslim. Mahmudhoja Behbudi in his article “Repelling Suspicion and Suspicion of Foreign Food”, Abdulla Avloni in his work called “Turkish Gulistan or morality”, Munavvarqori Abdurashidkhanov in his article “About marriage”, Abdurauf Fitrat in his in his works such as “Family”, “Discussion of a Bukhara scholar with a Farangi in India about modern schools”, “Statement of an Indian tourist” and “The Way of Salvation” and many other articles, Ghazi Yunus “Al-ulama warasat al-anbiyya” the use of hadiths is justified in the article. According to the results of the analysis of the scientific heritage of the Jadids, they used hadiths in the following ways: Progressives quoted in their books from the hadiths of Imam Bukhari’s “Sahihi Bukhari” and Imam Muslim’s “Sahihi Muslim” collections; the Jadids first presented a problematic issue and used hadiths as a solution to it; in the application of hadiths, they are used in addition to the text of the chapters; hadiths - taken as the main content so that the reader can easily understand the work when a certain topic is covered; it was shown that the Jadids used hadiths through hermeneutic and structural methods in their works and articles on science.

The first paragraph of the second chapter entitled “**The main sources of the work “Kutubi sitta and authors” of Rezauddin ibn Fakhridin**” in the dissertation is called “*Historiography of the scholar’s scientific heritage*”. It is revealed based on the source and literature of the direction. Among Turkish

scientists, Abdullah Battal Taymas, Ismail Turkoglu, Doctor Alpar Alp, Omar Haqan Ozlap, Metin Demirchim, Mehmet Hayri Kirboshioglu, Bunyamin Erul, Turgay Anar, Ozkan Ozturk, Marat Kashafuttinov and in the works of researchers such as Ilyas Miftakhov, the scientific heritage of Rezauddin ibn Fakhriddin can be seen on the one hand as a contemporary and on the other hand as an Islamic scholar. Despite this, it is based on the fact that most Turkish researchers emphasized the necessity of a categorized and biographical approach in the study of the creative heritage of Rezauddin ibn Fakhriddin and his works on Islamic sciences.

Among the above researchers, Dr. Ozkan Ozturk of Takirdag Namik Kemal University, titled "Rizauddin ibn Fakhriddin's assessment of Ibn Arabi from the Idil-Ural scholars" first covered the reformist movement of Rizauddin ibn Fakhriddin during his lifetime and his activities in newspapers. Ozkan Ozturk, while analyzing Rezauddin's attitude towards Ibn Arabi, highly appreciates his mystical knowledge. Also, Ozkan Ozturk compared the analysis of the works of Ibn Arabi, his jurisprudence, Islamic knowledge, and mystical views to other sources. In addition, the article examines the assessment of Rizauddin Ibn Arabi not only as an Islamic scholar, but also as a philosopher as one of the most important aspects of his scientific legacy.

Tatarstan researchers such as B.L.Faritova, A.A.Karabullin, K.A.Yurevich, Yu.A.Bilalovna, G.A.Aleksandrovich, I.R.Lutfullovech, H.S.Mirsadirovich, K.R.Khadimovich, R.Mardonof, R.Minnullin, S.Rahimov, F.M.Nurulloovich, and I.K.Zagudillin the main feature of the researches is that the scientific heritage of Rezauddin ibn Fakhriddin was researched through the historical method. In the studies, it can be seen that the scientific and creative school created by the scientist is interpreted as the national pride, cultural heritage, and reformer of the Tatar people. The legacy of Rezauddin ibn Fakhriddin has its place in the scientific environment of Uzbekistan. For example, T.Ziyoyev's work "Etiquette of Discipleship" by Rizauddin ibn Fakhriddin, I.Karimov's book "Ahlul woman", "Javame ul-kalim" by Abdullah Kari Khisomiddin Khoja ogli and A.Nabiyev, "Famous wives" by M.Eshmuhammedova, the book "Muhammad alayhissalam" was translated into Uzbek by S.Khasanov.

The second paragraph entitled "*Description of the scientific activities and works of Rezauddin ibn Fakhriddin*" describes the life path of Rezauddin ibn Fakhriddin, his ancestors, the social environment during his life, the stages of formation of the scientist's thought system, and his scientific heritage. In the process of research, the participation of Rezauddin ibn Fakhriddin with articles from "Al-asrul Jadid" (New Age), "Vaqt", "Shura", "Tarjiman", "Sharqi Rus" and other newspapers and magazines, and the scientist "Vaqt" from the first issue of the magazine (1905), he wrote articles and submitted them to this newspaper. Sometimes he used his name and sometimes pseudonyms such as "Yoldosh" and "Murod" in the articles he wrote during this period what he did is justified.

During his academic career, Rizauddin ibn Fakhriddin wrote works in Arabic and Turkish: Alisher Navoi (1441-1501), Zahiriddin Muhammad Babur (1483-

1530), Fuzuli (1494-1556), Mahmud Abdubaqi (1526-1600), Abulghozi Bahadirkhan (1603- 1663), Katib Chalabi (1609-1657), Saint Chalabi (1611-1683), Naima (1655 - 1716), Sheikh Ghalib (1757-1799), Javdat Poshsha (1823-1895), Ahmad Midhat (1844-1912), Shamsiddin Somiy (1850-1904), Jurjiy Zaydon (1861-1914) such as he enjoed works of scientists.

During his career as a judge and mufti, Rezauddin ibn Fakhridin followed Abu Hanifa in jurisprudence and Maturidism in belief in the work “Mansabi Diniyya”: writing about Jamaluddin Afghani, he notes that he regrets that moderate people like Shahabuddin Marjani did not think like the scholars of the community; Rezauddin ibn Fakhridin, like Hanafi scholars, divided jurisprudence into the Holy Qur’an, hadith, ijma, qiyas, and mockery; scientist: “Each imam working in our country should rely on Marginani’s work “Al-Hidaya” in his fatwa work on the Hanafi sect. All representatives of religious affairs must know this book”; He said, “I myself belong to the sect of Abu Hanifa, as taught by my father and mother”.

Since 1908, Rezauddin ibn Fakhridin worked as the founder and editor-in-chief of “Shora” magazine. The magazine was published in 239 issues over 10 years. 4085 articles, poems, questions and letters of students, stories, anecdotes, and many other materials were published in the magazine. Of these, 1380 were literary, 953 were social, 545 were history, 415 were education, 307 were language, 146 were philosophy, 146 were science, 92 were press, 63 were art, and 39 were economics. About 3,000 of these articles are articles on the literary, historical, and social life of the Turkic world. Also, Rezauddin ibn Fakhridin has 14 manuscripts and 76 lithographic works such as “Jawame al-kalim”, “Kutubi sitta and its Authors”, “Educated Mother”, “Family”, “Famous Women” and he inherited more than 410 articles.

In the third section of the second chapter entitled “*Analysis of the sources of Kutubi sitta and its authors*”, the source bases of the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhridin were studied. The sources that served as the basis for the work “Kutubi sitta and its authors” were classified as follows:

1. The verses of the Qur’an are sacred, and Rezauddin ibn Fakhridin quoted from the verses of the Qur’an to reveal the content of the topics in the work more deeply. In the work, the use of Qur’anic surah Taha verses 25-28, Surah An’am verse 164, and Surah Ali Imran verse 31 became important in illuminating the topic in a more comprehensible way.

2. Narrations related to the science of hadith given in the sources were included in the scientific dialogue in the work “Kutubi sitta and its authors” and served to develop this science. Including:

نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا، فَبَلَّغَهُ كَمَا سَمِعَهُ قَرِيبٌ مُبَلِّغٌ أَوْ عَى مِنْ سَامِعٍ

May God bless the person who conveys what he heard from us to another person;

Hadiths such as اَكْتُبُوا لِأَبِي فُلَانٍ – writing down such and such a hadith were important in revealing the content of the work.

3. The books named and used in “Kutubi sitta and its authors” are also the sources of the work. Yusuf ibn Abdullah ibn Abdulbar’s “Al-istiab fi marifat al-

ashab” (الاستيعاب في معرفة الأصحاب), Suyuti’s “At-tahafat as-saniya fil-ahadis al-qudusiya” (التحافات السنية في الأحاديث القدسية), Imam Bukhari’s “Al-adab al-mufrad”, “Asni al-mutalib fi ahadis mukhtalafa al-muratib” by Muhammad ibn Darvesh (أسنى المطالب في أحاديث مختلفة المراتب), “Ulum al-hadith fi commentary by Sahih al-Bukhari” (علوم الحديث في شرح صحيح البخاري), “Al-Jame bayna kitab Abi Nasr al-Kalabazi and Abiy Bakr al-Isfahani” by Muhammad ibn Tahir (الجامع بين كتابي), Ahmad ibn Abdullah’s “Conclusion tazhiyb tahziyb al-kalam fi asma'i ar-rijal” (خلاصة تذهيب تهذيب الكلام في أسماء الرجال) served to illuminate the content of the book in depth. The total number of works mentioned and quoted in the work “Kutubi sitta and authors” is 175. This shows that Rezauddin ibn Fakhriddin wrote the work “Kutubi sitta and its authors”, which is rich in content and contains scientific information, in a systematic comparative and critical manner, relying on great scientific and theoretical foundations.

4. Mentioning the names of respected scientists in “Kutubi sitta and its authors” can be said to be one of the most important aspects of the writing of the work. 136 scholars are mentioned in the work, such as Yahya ibn Main, Abd ibn Humayd, and Abdulghani al-Bahrani. They are representatives of various fields: muhaddis, jurist, commentator, historian, arabic philologist, sufism, geographer, author of biographical works, and owners of sects, of which muhaddis - 79, jurists - 26, tafsir scholars - 9, the rest are from other fields were considered representatives.

The third chapter of the study is called “**Research of source studies of the work of “Kutubi sitta and its authors”**”, and its first chapter is called “*Lithograph copies and structural structure of the work of “Kutubi sitta and its authors”*”. In this paragraph, the lithographic copies of the work “Kutubi sitta and its authors” in Uzbekistan and Tatarstan and its structure are revealed. The work “Kutubi sitta and its authors” by Rezauddin ibn Fakhriddin was published in 1910 by “Vaqt” publishing house in Orenburg. The work is in the fund of the Institute of Oriental Manuscripts named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan No. 947, 948, 1017, 3853 under the number inverter, in the treasury of sources of the International Islamic Academy of Uzbekistan No. 629 in the archive of the Academy of Sciences of Tatarstan with the number inverter No. 814, 1037, 121, 486, 509, 10 copies of lithographs with digital numbers are preserved. The book has 135 pages, and each page has 15-20 lines.

Rezauddin ibn Fakhriddin wrote the work using traditional, critical, analytical, and comparative methods. In the introduction of the work, after the traditional basmala – “In the name of Allah, the Merciful and Merciful” phrase, رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي – “O my Lord, expand my heart. Make my job easy. Untie the knot in my tongue. Let them understand my words” (Qur’an: Surah Toha, 25-28). The work “Kutubi sitta and its authors” is divided into six parts: hadyam, introduction, chapters, conclusion, index, and appendices.

In the first part - hadyam, Rezauddin ibn Fakhriddin explained the purpose of writing the work “Kutubi sitta and its authors”.

The second part is the structure of the work in the introduction: Before talking about “Kutubi sitta and its authors”, it is necessary to mention a little about the science of “Hadith”. Because if we do not get acquainted with these debates about the science of “Hadith”, we will not be able to benefit as much as we hope from what is written about the six reliable collections and their authors. Therefore, in this place, some debates will be written about the science of hadith in several chapters, which will be summarized below. At the end of the introduction, Actions follow intentions. The hadith sharif is quoted.

The third part is chapters, the work consists of XX chapters and thirteen chapters. The first chapter of the work, known as “Hadith and sunnah, their writing”, mainly describes the merits of hadith science. In this chapter, information such as “hadith and Sunnah” as the second source after the Holy Qur’an, the transmission and recording of hadiths, types of hadiths: mutawatir, popular, and ahod are given.

The fourth part is the conclusion of the work, the Qur’an and hadiths are necessary knowledge, and in this regard, examples from the Prophet are given through hadiths, and the work “Kutubi sitta and its authors” is concluded.

The fifth part is the index of the work, i.e., the table of contents, in which the topics and chapters from the beginning to the end are written.

The sixth part is applications, which consist of three seasons. In the first chapter, the words printed by mistake during the publication process in the work and their correct form, in the second chapter, the names of the people whose names are mentioned in the book, in the third chapter, the names of the books mentioned in the source.

In the second paragraph of the third chapter entitled “*Illumination of the stages of the formation of the science of hadith in Kutubi sitta and its authors*”, it is stated that the process of the hadiths reaching the ordered, classified and reliable hadith sources include three centuries, and the formation of the hadith sources during these three centuries is in four stages. It is noted that it has been implemented.

The first stage is the “narrative” stage, and in the dictionary, “narrative” (الرواية) means “to water, go to the water source and drink water until you are full”. In Istilah, “narration” means attributing news and hadiths to a person who transmitted them to another narrator. This period includes the period of the Prophet and his companions.

During the time of the Prophet, the stage of “narrating” was in the form of the companions conveying what they heard from him to other companions, and learning from each other what they did not hear. Rezauddin ibn Fakhriddin gave the following information about this stage and the companions who narrated the hadith in the work “Kutubi sitta and its authors”: “When the messenger of Allah died, the number of companions was 124 thousand. Among them, some of the Companions narrated a lot of hadith, some of them narrated a moderate amount of hadith, and some of them narrated a few hadith. In general, the companions who

did not narrate the hadith are more than the above”⁶. The group of those who narrated many hadiths among the Companions included Abdullah ibn Umar (2630), Abu Hurairah (2286), Anas ibn Malik (5374), Aisha the mother of the believers (2210), Abdullah ibn Abbas (1660), Jabir ibn Abdullah (1540), Abu Said al-Khudri (1170) and others.

The second stage is the period of “kitabāt”, and the word “kitabāt” (الكتابة) means “to write, mark by writing”. This word refers to the written form of hadiths during the era of companions and followers. This process covered the period from the middle of the first century Hijri to the end of this century.

The third stage is the period of “tadwin”, and the word “tadwin” (التدوين) in the dictionary means “to write, to collect, to collect”. In istilah, “tadwin” means writing down the texts of hadiths without classification. Some of the Companions or some of the subordinates who learned hadith from them memorized the hadith and wrote it down on pages. This period covers the end of the 1st/7th century - the beginning of the 2nd/8th century.

The fourth stage is the “classification” period, which in the dictionary (التصنيف) means “arrangement”. In istilah, it is said to collect the hadiths in one place and arrange them according to their topics. The classification period covers the middle of the II/VIII century and the III/IX century. In the first half of the 2nd/8th century, because of the wide spread of tadwin, almost all hadiths were written down, and most of the scholars who wrote hadiths compiled the hadiths they had collected in a separate book. It was very difficult to find and use unclassified hadiths. That is why the classification of hadiths began around 130-140/767 started around the years.

The third paragraph of the third chapter entitled “*Reflection of the History of Russian Muslims and the Science of hadith in the Source*” describes the history and stages of development of the Islamic sciences of the colonial regions within the Russian Empire. In the southern regions of the empire, such fields as tafsir, kalam, hadith, and aqeedah have their long history, but in the northern regions of the empire, the development of these fields took place with specific difficulties. It is revealed that the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhriddin together with the science of hadith shed light on the history of hadith of Russian Muslims.

Rezauddin ibn Fakhriddin in the work “Kutubi sitta and its authors”: “According to our investigation, the history of the knowledge of Russian Muslims is divided into periods called “Khayrat”, “Dagestan”, “Scholastic” and “Intiboh” (revival)”⁷ he wrote.

The first period - the so-called “Khayrat” covered the period from 1552 to the beginning of the 17th century. As a result of the conquest of the Idil-Ural region by Ivan Grozny in 1552, Muslims did not have full freedom of religion, and Islam was not recognized by the government as an official religion.

6 كتب سنة و مولفارى: رضاء الدين بن فخرالدين 6 Rezauddin ibn Fakhriddin. Kutubi sitta and its author. Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Sheet 947/53.

7 That work. Sheet 947/54.

The second period is the “Dagestan” and includes the period from the 17th century to 1743. At this time, Muslims in the northern regions of Russia go on an arduous journey with the goal of learning. People sent young people to Dagestan to study Islamic sciences.

The third period is called “Scholastic”, it covered the period from 1743 to the beginning of the 19th century. At this time, the Bashkir wars ended. “Since the peoples of the Sahara were accepted as subjects of Russia, trade routes were opened between Turkestan and Russia, and caravans began to travel. Taking advantage of this, Russian Muslims began to travel to Bukhara in search of knowledge” Rezauddin ibn Fakhridin writes in the source.

The fourth period is called the “Intibah” (renaissance period), and at this time, Islamic sciences began to face a crisis. Rezauddin ibn Fakhridin “Students traveled to Bukhara, Hijaz, and Egypt to study the main sources of Islam, the Holy Qur’an and Hadith. “Because some of the scholars were pioneers of science and education, they caused a general renaissance after returning to their countries”⁸ the source reported. This period covered the middle of the 19th century and the beginning of the 20th century. At this time, a large number of students studied the Qur’an and Hadith in depth and acquired modern science fields and returned to their countries (Tataristan and the Caucasus - G.Alijonova) free from heresy and superstitions introduced the education system.

CONCLUSION

Based on the scientific-practical research of the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhridin and the goals and tasks of the research, the following conclusions were reached.

1. Research within the framework of “Kutubi sitta” carried out in the 19th-20th centuries were studied in three groups from the point of view of the region: 1) Eastern and Islamic scholars in the West: William Muir, Alois Sprenger, Julius Wellhausen, Ignaz Goldziher and in researches carried out by others, the Kutubi sitta collections have been examined in a critical spirit to discredit them. 2) The research conducted by Eastern Islamic scholars: Ahmad Ziyuddin Kumushkhanavi, Khalil Ahmad Saharonpuri Abdurrahim Mubarakfuri, Muhammad Anwar Shah Kashmiri, Muhammad Fuad Misri, and other Islamic scholars aimed at protecting the “Kutubi sitta” complex and strengthening their previous level. 3) In the research conducted in Uzbekistan, the field of hadith and the collections of “Kutubi sitta” and the scientific activities of famous muhaddith were not systematically and comprehensively studied. Therefore, the work of Rezauddin ibn Fakhridin “Kutubi sitta and its authors” written at the beginning of the 20th century is one of the important sources in the comprehensive study of the science of hadith and the history of muhaddith.

⁸ كُتُبُ سِتَّةٍ و مؤلفه: رضا الدين بن فخر الدين. Rezauddin ibn Fakhridin. Kutubi sitta and its author. Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Sheet 947/55.

2. In the late 19th and early 20th centuries, the Enlightenment movement spread widely in the colonized regions of Russia. Education reform was always a first-class issue in the focus of the intellectuals of this movement in Tatarstan, such as Shahabeddin Marjani, Husaynkhani Faizkhani, Kayum Nasiri, Zainullah Rasuli, Fatih Karimi, Muhammad Zahir Begiev, Shamsiddin Kultashi, Abdurashid Ibrahim, Ismail Gaspirali and Rezauddin ibn Fakhridin. The main goal of the activities of Mahmudhoja Behbudi, Munavvarkori Abdurashidkhanov, Abdurauf Fitrat, and Ishaqkhan Ibrat in Turkestan was to bring the country's education system to the European level and to teach modern sciences in harmony with Islamic sciences. They wanted Movarounnahr to become a center of science and civilization again by abandoning the traditional method of education and using new methods and methods. This value has become important in the social and political life of the people.

3. The unique feature of the enlightened people in their political, social, and cultural activities was that they firmly held the secular sciences on the one hand and the pillars of Islam on the other hand. Enlighteners such as Rezauddin ibn Fakhridin, Mahmudhoja Behbudi, Abdulla Avloni, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, and Ghazi Yunus in their numerous works and articles published in national and periodical press to prove that their opinions are following Islamic values. constantly referred to hadiths and used hadiths as a solution to social problems.

4. At the end of the 19th – the beginning of the 20th century, one of the intellectuals who had a special place in the scientific environment of Russia was Rezauddin ibn Fakhridin. The scientist left an extensive scientific heritage: 14 manuscripts and 76 lithographic works, as well as more than 410 articles. Along with his writing in the fields of history, pedagogy, politics, law, and philosophy, he became the center of attention of world scientists with his scientific research in the fields of Islamic sciences, fiqh, hadith, theology, Islamic history, and Quranic studies. Turkish, Tatar, and Uzbek intellectuals studied the books of Rezauddin ibn Fakhridin and several articles in periodicals. The historiographical foundations of the scientist's life and scientific heritage are distinguished by the fact that they are based on manuscripts and modern sources.

5. Rezauddin ibn Fakhridin was born in 1858 in a Muslim family in the northern regions of the Russian Empire. The formation of the scientist's thinking system was studied in 3 stages: 1) Rezauddin's early education in his family; 2) Years of education in madrasas in Tatarstan; 3) independently researched fields of science. Along with his work as a mudarris, judge, and mufti, the scientist became the founder of the "Shoro" magazine. Rezauddin ibn Fakhridin wrote more than 70 works, such as "Jawame al-kalim", "Kutubi sitta and its authors", "Family", "Famous wives".

6. According to the analysis of the source bases of "Kutubi sitta and its authors", the source bases of the work were classified: 1) verses of the Holy Quran and hadiths related to the science of hadith; 2) scientific-academic sources used in the writing of the work, which makes up 175 works; 3) Scholars whose names are

mentioned in “Kutubi sitta and its authors” are Yahya ibn Main, Abd ibn Humayd, Abdulghani Bahrani, Abu Awana Isfaraini, Abdulghani ibn Abu Said al-Umari, Abdullah ibn Mubarak, Abdullah It was found that 136 scholars such as Ibn Sad Ibn Hamza, Abdurazzaq San’ani and Abu Hanifa were mentioned.

7. The topics studied in the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhriddin are valuable because they are comprehensive and include many aspects related to the science of hadith. The structural structure of the work shows that the scientist summarized the sources that embodied narrative and intellectual information on the subject that existed before his time. In it, the content of hadith and sunnah, the merits of the science of hadith, the method of hadith, companions, subordinates, famous mujtahids, permission, and prohibitions for writing down hadith, the works of “Kutubi sitta and its authors”, and the works written after “Kutubi sitta” are brought together to perfection. The author was able to compare and critically study the sources related to his field, and based on his own experience, he was able to write a comprehensive book on hadith studies, which defines the basics of hadith and includes the science of hadith.

8. In the process of explaining the stages of formation of hadith sources in the work, it was found that the sources of hadith were formed in 4 stages. The first stage is the “narration” stage, and in the lives of the Prophet “narration” was usually in the form of the companions conveying what they heard from him and learning from each other what they did not hear. The second stage is the “kitabati” period, in which pages were written by the Companions to prevent the hadith from being forgotten. The third stage is “tadwin”, during this period the hadiths were collected in the form of a book. This activity was first started by Abdulaziz ibn Marwan (d. 86/705), governor of Egypt, the city of the Umayyad state. The fourth stage is the “classification” period. It shows that books written according to their topics are named “Jome”, “Sunan”, “Musannaf”, “Muwatta” and “Asar”.

9. The work “Kutubi sitta and its authors” is one of the works written based on the conditions of the social and cultural environment at the beginning of the 20th century. Illumination of the hadith history of Russian Muslims together with the knowledge of hadith in the source, and authentic collections, enriched the content of the work even more. The fact that the history of the hadith of Russian Muslims is divided into four periods: “Khayrat”, “Dagestan”, “Scholastic” and “Intiboh” (revival) indicates that the work was systematically researched based on the principle of historicity. At the same time, it is of particular importance in the history of these periods because it contains information about the textbooks of Bukhara madrasas and hadith literature and reflects the necessary information about the religious environment of the late 19th and early 20th centuries.

Based on the results and conclusions obtained during the research, the following suggestions and recommendations were put forward:

1. Preparation of a monograph entitled “Activities of the authors of “Sihohi sitta” and their levels” based on the work “Kutubi sitta and its authors” by Rezauddin ibn Fakhriddi as an important source for explaining the activities of the authors of “Sihohi sitta”;

2. In cooperation with the International Islamic Academy of Uzbekistan and the Bulgarian Islamic Academy, to organize an international conference entitled “Study of hadith science at the beginning of the 20th century: the example of the moderns”;

3. It is appropriate to publish a special manual entitled “Methods of obtaining rulings and modern interpretations of hadiths” for training classes organized for imams and deputy imams at the Qualification Center under the International Islamic Academy of Uzbekistan and its regional branches.

**НАУЧНЫЙ СОВЕТ DSc.35/30.12.2019.Isl/Tar/F.57.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА

АЛИЖОНОВА ГУЛНОЗАХОН МУХАММАД КИЗИ

**ИСТОЧНИКОВЕДЧЕСКИЙ АНАЛИЗ ПРОИЗВЕДЕНИЯ “КУТУБИ
СИТТА И АВТОРЫ” РИЗОУДДИНА ИБН ФАХРИДДИН**

24.00.01 – История и источниковедение ислама

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ
ДОКТОРА ФИЛОСОФИИ (PhD) ПО ИСТОРИЧЕСКИМ НАУКАМ**

ТАШКЕНТ – 2023

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Научный руководитель:	Махсудов Даврон Рустамович доктор исторических наук, профессор
Официальные оппоненты	Агзамходжаев Сайдакбар Саидович доктор исторических наук, профессор Мирзаев Насриддин Мухритдинович доктор философии по историческим наукам (PhD)
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И.И. Бекмирзаев

Заместитель председатель научного совета по присуждению ученых степеней, доктор исторических наук (DSc), профессор

С.А. Рустамий

Ученый секретарь научного совета по присуждению ученых степеней, доктор филологических наук, профессор

З.М. Исламов

Председатель научного семинара при научном совете по присуждению ученых степеней, доктор филологических наук, профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования – раскрыть источниковедческое значение произведения Ризауддина ибн Фахриддина “Кутуби ситта и авторы”.

Объектом исследования выбран Ризауддина ибн Фахриддин и его труд “Китаби ситта и авторы”.

Предмет исследования составляют литографии книги “Китаби ситта и авторы”, структура произведения и методы освещения в книге этапов становления хадисоведения.

Методы исследования. В диссертации использованы комплексный подход, диалектный, исторический, логический методы научного познания, анализ и синтез, методика сравнительного анализа и др.

Научная новизна исследования заключается в следующем:

обосновано, что к началу XX века на свет появилось произведение Ризауддин ибн Фахриддина “Кутуби ситта и авторы” (كتب سنّه و مؤلفه) в результате потребности в учебной литературе по хадисоведению в медресе центральной части Российской империи, в результате чего данное произведение превратилось в основное учебное пособие по хадисоведению на тюркском языке в медресе “Маржония” в Казани, “Хусайния” в Оренбурге, “Расулия” в Троицке;

обосновано, что, согласно произведению “Кутуби ситта и авторы”, история образования российских мусульман делится на такие периоды, как “Хайрат”, “Дагистан”, “Схоластика” и “Возрождение”, в эпоху “Возрождения” в широком распространении хадисоведения большую роль сыграли просветители-выпускники из медресе Мавераннахра (مدرسة), которые также стали решающей силой в борьбе против отрицающих суннат;

доказано, что в сборник “Сихохи ситта” хадисоведа Разина ибн Муовия (умер в 535/1140) включены хадисы из сборника Имома Молика “Ал-Муваггто”, поскольку в нём достоверных хадисов больше, чем в сборнике Ибн Можжа “Сунани ибн Можжа”, в результате чего сформировалась новая хрестоматия “Ат-тажрид ас-сихоҳ ас-ситта” (التجريد الصحاح الستة);

установлено, что в произведении Ризауддина ибн Фахриддина на основе достоверных хадисов в “Сунани Насоий” Имома Насои (الإمام النسائي) Абу Ханифа причисляется к достоверным сказителям;

Внедрение результатов исследования. На основе научно-теоретических результатов источниковедческого исследования произведения Ризауддина ибн Фахриддина “Кутуби ситта и авторы:

научные заключения о том, что к началу XX века на свет появилось произведение Ризауддин ибн Фахриддина “Кутуби ситта и авторы” (كتب سنّه و مؤلفه) в результате потребности в учебной литературе по хадисоведению в медресе центральной части Российской империи, в результате чего данное произведение превратилось в основное учебное пособие по хадисоведению на тюркском языке в медресе “Маржония” в Казани, “Хусайния” в Оренбурге, “Расулия” в Троицке внедрены в содержание учебников и учебных пособий “Научное наследие восточных мыслителей”, “Культура,

религиозные традиции и обычаи народов Центральной Азии” (Справка № 02-02/1-4739 Комитета по делам религии при Кабинете Министров Республики Узбекистан от 15 июня 2023 года). В результате, у студентов появилось представление о том, что книга “Кутуби ситта и авторы” является одним из основных источников хадисоведения;

обоснованные научные заключения о том, что согласно произведению “Кутуби ситта и авторы” история образования российских мусульман делится на такие периоды, как “Хайрат”, “Дагистан”, “Схоластика” и “Возрождение”, в эпоху “Возрождения” в широком распространении хадисоведения большую роль сыграли просветители-выпускники из медресе Мавераннахра (مدرسة), которые также стали решающей силой в борьбе против отрицающих суннат внедрены в содержание книги “Историко-философское наследие учёных и мыслителей средневековья”, подготовленного по заказу Международного научно-исследовательского центра Имама Бухари при Кабинете Министров Республики Узбекистан (Справка № 02/273 центра Имама Бухари при Кабинете Министров Республики Узбекистан от 8 июня 2023 года). В результате, до научного сообщества дошли сведения по истории хадисоведения в северных регионах России;

научные размышления исследователя о том, что в сборник “Сихохи ситта” хадисоведа Разина ибн Муовия (умер в 535/1140) включены хадисы из сборника Имома Молика “Ал-Муваддо”, поскольку в нём достоверных хадисов больше, чем в сборнике Ибн Можжа “Сунани ибн Можжа”, в результате чего сформировалась новая хрестоматия “Ат-тажрид ас-сихоҳ ас-ситта” (التجريد الصحاح الست) внедрены в содержание книги “Толкование Сунани Термизий”, подготовленного работниками Международного научно-исследовательского центра имени Имама Термизи (Справка № 01-07/87 Международного научно-исследовательского центра имени Имама Термизи при Управлении мусульман Узбекистана от 12 июня 2023 года). В результате, обосновано, что Абу Ханифа признан Ризоуддином ибн Фахриддин в качестве рассказчика хадисов и муджтахидом (высокопоставленным факихом), от которого унаследовано множество достоверных хадисов;

сведения о том, что в произведении Ризоуддина ибн Фахриддина на основе достоверных хадисов в “Сунани Насоий” Имома Насои (الإمام النسائي) Абу Ханифа причисляется к достоверным сказителям использованы для подготовки сценария передач “Мыслители великого края”, транслируемых телеканалом “История Узбекистана” (Справка № 02-10-865 Национальной телерадиокомпании Узбекистан от 31 мая 2021 года). В результате, доказано, что заложена основа истории ислама путём условий хадисоведов для принятия хадисов.

E'LON QILINGAN ISHLAR RO'YXATI
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